

# Mind



# Matter

Physical Life—The Primary Department in the School of Human Progress.

VOL. II.

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NO. 10.

## UNSOLVED.

BY JULIA C. R. DORR.

'Tis the old unanswered question since the stars together sung,  
In the glory of the morning, when the earth was young,  
Man hath asked it o'er and o'er, of the heavens so far and  
high,  
And from out the mystic silence, never voice hath made reply:  
Yet again to-night, I ask it, though I know O friend of mine,  
There will come to all my askings, never answering voice of  
thine;  
Ah! how many times the grasses have grown above thy  
grave!  
And how many times above it, have we heard the cold winds  
rave.  
Thou hast solved the eternal problem, that the ages held in  
fee,  
Thou dost know, what we but dream of, where we marvel,  
thou dost see—  
What is truth, and what is false, what the prophets saw who  
trod  
In their rapt ecstasies vision, up the holy mount of God.  
Not of these high themes I question, but O friend, I fain  
would know  
How beyond the silent river, all the long years come and go?  
Where they are, our well beloved, who have vanished from  
our sight,  
As the stars fade out of heaven, at the dawning of the light  
Ah! we know not, but God knoweth,—all resolves itself to  
this:  
That He gave to us, the warfare, and to thee the Heavenly  
bliss;  
It was best for thee to go hence, in the morning of the day;  
Till the evening shadows lengthen, it is best for us to stay.

[The above beautiful poem, "Unsolved," appears in a collection published by Scribner, and is from the pen of Mrs. Julia C. R. Dorr, wife of Judge Dorr, of Rutland, Vt., whose brother, R. L. Dorr, Esq., of Danville, N. Y., (a stranger) informs me of these facts, and forwards me a copy of the verses requesting that I write a poetic reply, and send both to MIND AND MATTER for publication. This request I have complied with to the best of my poor ability, only regretting that he did not make choice of one better able to express our mutual views.—HORACE M. RICHARDS.]

For Mind and Matter.

## SOLVED.

BY HORACE M. RICHARDS.

O my sister! Comes there never words of soft and sweet reply?  
Even now I hear them ringing—"Those we love can never die,  
Only stepped from out the mortal to a higher sphere above—  
Only passed the heavenly portal to return to thee in love."  
"Yet again," in love we answer, thy sad spirit to relieve,  
For thy Elder Brother bade thee, "Ask and in My name receive."  
O then, darling! doubt us never, as we journey on with thee;  
We will lead thee through the river, and our angel forms  
thou'lt see.  
"What the life beyond the river?" This, the question thou  
wouldst know?  
"Twill be garnering thy harvest from the seed sown here below;  
Not from seed of man-made creed, but from holiest works of  
love,  
This, the grain, sown not in vain, but harvested above.  
"Where are they, thy well beloved?" Only lost to mortal  
view.  
Yet no more than stars are "lost" that fade amid the blue;  
And like them, we'll watch above thee, through thy journey  
all the way,  
Until at last we meet thee at the dawn of Heaven's Day.  
Why should we close our eyes, and say "God knoweth," and  
only I'll,  
And blindly grope our way on earth among its shadows dim?  
When if amid our sorrow we sought the gift of sight,  
The hand of Love would rend the veil between us and the  
light.

Springfield, Ohio, January 24, 1880.

## EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

On the afternoon of October 28th last, myself and friend, Mr. A. P., had a sitting with Mr. James A. Bliss, at which the following most significant spirit meeting took place. Mr. P. took down the words as they fell from the lips of the medium. The first spirit to take control was one purporting to be Ignatius Loyola, who spoke as follows:  
"By their fruits ye shall know them," has been perfectly demonstrated in my own case. The experiences of my earthly career and of my spirit existence for hundreds of years has given to you the illustration of that which I quoted, 'By their fruits ye shall know them.' The fruits of my life were bitter until I was brought face to face with those terrible fruits. My experience should be a lesson to those who are honest in their convictions and who are not led by truth but by fanaticism. I have suffered, gentlemen—deeply suffered—more than tongue can express, but I assure you it has been endured with a child-like spirit. I am here to-day trying to sow a new seed, but I am to all intents and purposes a child, seeking a new life, and I trust I shall by and by bring forth fruit that will not bring such a terrible remorse to me as my past experience has done. I am laboring night and day, unceasingly to undo the work of the past. My progress is slow, but my intentions are very strong, to undo the past. I labor now, to undo what I labored so hard—"  
At this point the spirit's control of the medium was broken by an unusually powerful interfering spirit. Having gained a most positive control of the medium, the interfering intelligence said:—"This battle must be fought out and I am here to take a hand in it." "Who are you?" I asked. He replied, "I am not the renegade—not the traitor." "Who are you?" I again asked. He replied, "I am the spirit on whom the discarded mantle has fallen." "What is your name?" I asked. He replied, "I am the terrible Torquemada. I am not here to battle with you, sir; I am present to battle

with a renegade. That renegade was our friend. I am here to convince him of his error. I am here, now, to show the open door of our church to that fallen soul." I replied, "You mean to that risen soul." Without noticing my remark he continued, "One that has fallen from an estate that an archangel might deem it glorious to occupy." Then as if addressing a spirit presence, he said: "Ignatius—Ignatius, the Mother's arms are open to receive you." I responded: "Ignatius Loyola, those extended arms are those of sin and seduction." He continued: "Ignatius, heed him not. Ignatius, the bleeding side of Jesus calls to thee and wilt thou thrust into that side the spear? Oh! Ignatius, before you commit such sacrilege remember your oath." I responded: "Ignatius, remember that an oath wrongly taken should not be kept." He continued: "Ignatius, remember thy suffering—thy penance—glorious reward for the utter demolition of the heretical ones." I responded: "Ignatius Loyola, remember your remorse and make it not greater than it is." He continued: "Ignatius, the sorrow that has been visited upon you—the remorse you have suffered has been the result of your attempt to leave your Mother's arms." I replied: "You mean the seducer's arms." It is in vain you try to lure him again to her embrace. Her power over him is broken." He continued: "Ignatius, heed well my words, for I am here to-day as God's messenger." I responded: "You mean as Satan's messenger." He continued: "Do not falter, but come again to our arms, for this is your last opportunity." I replied, "Let it be so, for you do not know how to appreciate him." He replied: "Appreciate him! We have almost worshipped him as a ruler." "Then," I asked, "why do you not follow his grand example?" He continued: "Ignatius, come, for you shall be received and I myself will transfer to you your own mantle. It is yours and I only hold it to gladly resign it to you. The scepter is thine. Oh! take it—take it. What! falter? Falter? Then know this, that if you do not accept this offer, then thy soul to deep perdition. The unpardonable sin is before you to commit. I ask you to come within our fold. By the Mother Church—by him who died on Calvary mercy will be granted." I responded to this appeal: "Torquemada, you assume a fearful responsibility in seeking to shake the mighty purpose of your once revered chief. You will be wise to follow his grand example." This determined representative spirit finding all his appeals fruitless, despondingly yielded control.

The medium was then controlled by a female spirit, who addressed me as follows:  
"Dear Father—dear Father—I am present in this struggle. It is the last temptation, Father, for the Anathema of the Catholic Church is being pronounced, now, but they can never turn him from his course. This struggle has been brought about by those who have assembled here to sever the last bonds that held him. You have saved him. I am seeking to speak as never before."  
"Your LITTLE."

If this communication came from the spirit of my daughter, as I confidently believe it did, it is an additional proof of the influence of my spirit child over me, in the work I am, as best I may, trying to perform. In many, very many previous instances where I have had to meet and grapple with the spirit enemies of Spiritualism to prevent them from destroying the work accomplished, the presence of my child has turned the scale. I will at some future time relate the incidents of her coming to me in materialized form and conversing with me, the most astounding manifestation of spirit power I ever witnessed. As my daughter yielded the control the medium was taken by the negro spirit, Jim Dufaire, who said:  
"Dem fellows with the black coats were here sure. Dat was de best thing, Massa Roberts, that was eber done since nigger Jim was born for sure. Did you think dat was you, Massa Roberts, dat did dat talking? I guess not. It was Massa Wesley back of you, and Massa Luther and Massa Swedenborg, and two more spirits—I done know who dey was. Massa Loyola didn't take back one bit. They couldn't do anything wid him. What does dat mean?" (holding up his fingers crossed.) "Can't scare nigger Jim with dat no how."

Whether I was influenced, as Jim stated, to make the responses to Torquemada which I uttered, I do not know. I only know that I never felt more positive in my life than I did during that strange encounter. It was at the same sitting that we were told that St. Francis Xavier was captured, and held a most restive prisoner in spirit life by the most powerful evilly disposed spirits. I could not but regard this sitting as one of the greatest significance, and from the frequent assurances that I have since had, that the greatest demoralization of the hostile spirits followed it, I look with confidence to the time when all this opposition will cease.

On October 4th Col. Kase and Mr. Charles R. Miller, accompanied by Mr. Henry C. Gordon, called at the office of MIND AND MATTER. We were conversing on general matters when unexpectedly Mr. Gordon went under control, and the following communications were given:  
"I have looked so long for the pearly gates of the celestial city, that I might enter in and find rest, but it seems I am doomed to walk the earth and find no rest for my weary spirit. I am glad to come here. I tried to come at the meeting yesterday" (meaning the free circle). "My heart is full of joy to see with what charity you receive such as us. I come to make no tinkling cymbal promise of what I will do, but will simply say I am an immortal spirit controlling this organism of clay, to aid you and bless you in your work of en-

lightening mortals as to the principles of eternal life.

"Though dead to the world and somewhat forgotten, yet being in the atmosphere of the celestial spheres, seeking that city beyond life's city, which I have never found, perhaps you may instruct me in what path to go. I have heard what the spirit said, (she referred to a brief communication which had just before been given by a Catholic spirit), "that St. Peter kept the key; but where is Peter to be found? Long have I looked for him, but in vain. Yet new hope lights up my pathway now, and I feel that I may find that resting place that I have sought for so long in vain."

"I was a member of St. Augustine's Church, and died at St. Joseph's Hospital seven years ago."

"THERESA O'NEIL."

The advice asked for by this spirit was freely and fully given. Whether such a person as Theresa O'Neil ever lived, or whether she was a member of St. Augustine's Church, or whether she died in St. Joseph's Hospital, I have no means of knowing. But if that is a truthful spirit communication, what a lesson does it not teach of the folly of depending on priestly devices and inculcations for happiness in the future life. How long will this deplorable delusion be permitted to continue, to wreck the hopes and happiness of too confiding mortals? We can conceive of no crime equal to that of deceiving trusting souls in relation to the truths and realities of the after life. It matters not whether that deception is the result of ignorance on the part of the deceiver, or of his wilful purpose to lead his followers astray. If persons know nought of what they assume to teach, they are just as responsible for the consequences of their acts as though they were governed by the most abominable motives in their purpose to deceive. I propose, as soon as I can get through with my "Experiences with the Spirit Enemies of Spiritualism," to give my experiences with sectarian spirits. The lesson which the latter experiences involve will be vastly more instructive than those I have been giving, and cover the whole field of sectarian theological thought and belief.

The foregoing communication was followed by one purporting to come from Captain Lewis L. Kelsey. He said:

"Long years have rolled away since first I listened to the manifestations of spirits made through sounds—the tipping of a table and moving of furniture which first called my attention to the phenomenal portion of Spiritualism. After my father had passed to spirit life, I became measurably controlled by his spirit; but owing to the positiveness of my nature, he could not communicate his wishes. Often I sought mediums through whom I could receive messages from him; but owing to a financial embarrassment, I became nervous and moody and gave way to the blues; and as I had heard so much of the persecution of mediums, I resolved I would not be a target to be shot at. There came a struggle of influences who should control me under these conditions, and I fell a prey to Jesuit spirits; and I often attempted to put an end to my life, for I was so harassed by them that I begged of my friends to watch me. I contemplated several methods of freeing myself from the body, and soon the deed was done by the little white powder that was hid in the barn. I have been seeking an opportunity to say to my friends I am not in hell, as many of them imagine, for the Father is more willing to forgive than erring mortals will admit. My faith was in universal salvation, and I became a Spiritualist through the investigation of Modern Spiritualism made in the presence of this instrument through whom I now address you.

"I am anxious for my family, that they may not be creed-bound, and that my daughter may not be controlled by dogmas or creeds or church; and my great anxiety is that my son will not shrink from embracing any opportunity in the future that may be afforded him to receive messages from me, for his father and grandfather are near him, and the time will come when his mediumship will be needed; for God's angels have chosen him to relieve conditions in the sphere of spirits who belong to the family circle. I hope this message will reach some of my family, for there are those who have been looking with longing eyes, searching each publication to see if there was not one word from me, and they have thought strange I never have manifested through any medium. Give my love to all my dear ones. Light now breaks on my pathway, and rejoicing, I yet keep watchful love over them all. I am obliged to you for this great privilege, and for your kindness in writing my words down, and my prayers that good will be the result of what has been spoken in many hearts."

CAPT. LEWIS L. KELSEY.

"Middletown, Conn."

The significance of that communication lies in the fact that this spirit realized that he had been influenced to commit suicide against his desire to remain in earth life. When the medium came out of the trance, and the communication was read to him he was greatly astonished. It was true that he knew Capt. Kelsey, and had often set in circles with him, but to learn that he had been led to suicide by Jesuit spirits who sought his destruction seemed to make a great impression upon him. Not knowing to whom to send the communication, I publish it in this connection in the hope it will meet the eye of some friend at Middletown, Conn., or elsewhere, who will see that those for whom the communication seemed especially intended, receive it.

At a sitting with Mr. Bliss on November 6th, last, my friend Mr. A. P. present and acting as

amanuensis the following communication was given:

Good Morning.—It is with difficulty that I control. My name is Morrill. I was a medium. My husband lives in Baltimore. I have no fault to find with this instrument, but it is hard to speak through it. I suppose the first question you ask to be, 'On which side of the line do you stand in this great conflict?' I assure you I am on the side of the mediums that have been attacked. I was a medium for physical manifestations, and I know what it is to have suspicion cast upon you, in the most contemptible manner. I struggled for years in a bigoted city, to give to the world the privilege of observing spirit manifestations. My dear husband always stood by me faithfully, and defended me on every occasion. He is now troubled. Earthly conditions are not so pleasant as when we were in the form together. I would send him a message of love. I have never left his side for any length of time since we parted. I know the difficulties around him as well as he does, and I will try to bring him out all right!

"I am still interested in the mediums of Modern Spiritualism, and I have never ceased my labors in that direction. I was a medium thank the spirit friends. Mr. Roberts, the doctor (Dr. Morrill) has the deepest sympathy with you, and I assure you I have the same. It is hard to have to strike at those who have served the cause, but it is necessary it should be done that the life of the whole body should be preserved. You have a sight that can read the intent of the soul before it is manifested to its possessor. This is an independent phase of mediumship, misunderstood today. I possessed it as the Doctor will inform you, if you ask him.

"You have struck nobly, Mr. Roberts, in defence of the persecuted. You cannot expect at this time to receive your reward, but you are laying up treasures in heaven that will be to you a comfort when you have passed away. Do you think we can stand idly by without a spark of sympathy or love, and see the sacrifices you make without love for you? Why, my dear sir, you are the saviour of the mediums of the nineteenth century. While it is a blessed position to occupy, it is with the sorest trials. I am with you in deepest sympathy. I had no such defender as you. Those who defended me treated me so suspiciously, I hardly knew whether they were my friends or enemies. You are not so—God bless you! I am deeply interested and will help you all I can. The year about to close is the dawn, but the next—the even year—will beam brightly on you. I prophesy this as a medium.

"And to you, sir, (Mr. P.) who so kindly record my message I would say—you are doing a noble work, and you too shall have your reward. Upon the pillars of the temple that you now seek to erect, will be inscribed the names of those who by their noble acts and deeds rear that temple. Act well your parts—there all the honor lies."

I have given this communication of Mrs. Morrill, in order to show that there is the deepest interest felt on the part of the spirit friends of Spiritualism in the resistance I have made to the efforts of the enemies of Spiritualism, secret as well as open, to crush the mediums who are its bulwark and defence.

[TO BE CONTINUED.]

## Lively Times Down East.—"Mind and Matter" a Beacon Light.

BIDDEFORD, MAINE, 1 mo., 19, 1880.

Dear Friend,—I find quite an interest awakened here amongst the people of this busy city of spindles, in regard to Spiritualism and its glorious truths. Why, even in the churches I find my patrons, and the church members who have come for sittings to me, to be the greatest and truest of those believing, and really free from that spirit of Jesuitism than scores of those who pretend to be of extreme liberality and well disposed to the cause. Why is it?

"I find the people wide awake here for Spiritualism, despite of the reigning terror of despotic churchism and 'Light, more Light,' is constantly the cry.

Oh! dear friend, do you know the great good you are doing? Can you really be aware of the decided influence of your great and holy work? You are building the new 'Temple of Light,' 'in Deed and in Truth,' and angels are crowning your efforts every moment of your life. Yours the victory. May you enjoy the golden fruit and reap the rich, ripe fruit of the great Heaven of our glorious future.

MIND AND MATTER I find is a welcome guest this way, as it is every where it wends its way, like a messenger of good will, and peace to all. Why, said a hearty old sailor to me while here, "I could not do without it, it is a chart to me, and puts me all right, and I steer straight by this star and fear no breakers. God bless J. M. Roberts," said he, "for holding the beacon light to many mariners who are out on the ocean (of darkness) sailing."

W. L. JACK, M. D.

## Errata.

SAN FRANCISCO, CAL., Jan. 9, M. S. 32.

Editor Mind and Matter:

Please say that the pamphlet referred to by Alfred Cridge as written by myself is the "Plain Guide to Naturalism," not "Materialism." I am not a Materialist.

LOIS WAIBROOKER.



## THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

## SIGNS AND PROPHECIES.

The evidence attending the manifestation of the spirit in this day, are far more abundant and convincing than in any previous age of the world, because many ancient prophecies are fulfilling, and a greater and more perfect work has begun. The reason so large a majority of people do not know it, is because they are bound by habits of education and false systems of belief, (which, thank God, are losing their hold,) or because like the owners of land and oxen described in the parable of the feast, they are too deeply immersed in secular affairs to give place to that which most vitally concerns them. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away, even so shall be the presence of the Son of man."

Noah was a preacher of righteousness. So in the presence of the Son of man at the end of the age, in the season of judgment, the everlasting gospel is proclaimed to those who dwell on the earth, to every nation, kindred, tongue and people. (Rev. xiv, 6, 7.) And as the flood followed the preaching of Noah, so after suitable time for repentance, retribution to the disobedient will follow the proclamation of the everlasting gospel. To each succeeding generation will be measured a portion according to works, and according to the degree and order of the work of the spirit in their day. For the whole heavens, and the entire harmonies of creation hang upon the law of obedience. And the day which brings the light of life and the joy of hope everlasting deliverance from all internal and external foes, by a final separation between the pure and impure, to all who obey and work with the light, brings also the recompense of death, darkness, and gloom to all evils. And if any knowingly and persistently choose evil after having been liberated and enlightened by the truth; if they will not be drawn by love, nor be corrected by the gentle chastisements of mercy, they voluntarily place themselves beyond the protection of law and order, and in the path of those scourges which are let loose for the extermination of evil. (Rev. xi, 18; xiv, 10.)

That age of light has commenced wherein a prophet of this dispensation whose life was pure, and dear to the people, has declared that "God will sweep all nations from the face of the earth, if they do not repent and turn to Him." Would not all men obey the laws of God established for their benefit, if they certainly knew the only alternative would be destruction to their peace and happiness? Yet He will reason with and instruct them as a kind parent does his children. He will hold them as it were by the skirts of their garments, and plead with them in the night watches, and speak unto them by His prophets, to turn their hearts unto righteousness. And where much is given, much will be required. The good seed of the kingdom can never perish, and all who receive it with understanding into good and honest hearts, will never find peace until they obey it.

It need not be supposed that the destruction of a world of wickedness, confusion and enmity, will interfere at all with the kingdom of the saints at this late day. For as that is a spiritual kingdom, and embraces in its design all past generations, as well as those present and to come, and takes cognizance of the soul's capacity for endless unfoldment, it is in no way dependent on further natural production for its increase and perpetuity. But quite different are the kingdoms and course of this world whose continued existence depend upon a constant supply of fresh recruits. Hence the hostility arising in that quarter, to any curtailment of those pleasures which lie at the basis of its scheme and continuance. (Rev. xvi, 14; xix, 19; xvii, 14.) But the Apostles tell us, "The scheme of this world passes away. The world and its lusts pass away." And Jesus said, "Heaven and earth shall pass away, but my word (doctrine) shall not pass away." And this too by the operation of laws as certain and inexorable as those of change and decay which stamp all terrestrial objects and phenomena.

As each individual is a little world, and the change from old to new is primarily an individual work wrought in the soul, it will be perceived that the old heavens may be rolled up and removed, and the new be in full operation in some souls, while others contented with the thoughts and customs of their fathers, have little knowledge of the internal conflict which is silently transforming the interior life of their neighbor or kin, until their spiritual states are far apart. And thus is fulfilled the saying of Jesus, "Two shall be in the field, one shall be taken and the other left. Two shall be in one bed, and one shall be taken," for so the spirit selects its agents to work with, according to individual adaptiveness, and state of preparation to receive the call, though it will ultimately include the remaining one also.

## TWO WITNESSES.

Edward Burrough, who was a Friend cotemporary with Fox, and died a prisoner in Newgate, London, in the 28th year of his age, for the word of God and the testimony which he held, testified as follows. "All ye inhabitants of the earth, in all nations throughout the world; harken and give ear; the word of the Lord God that made heaven and earth is toward you. He is coming to set up His kingdom and His dominion which never shall have an end. And the kingdoms of this world shall be changed and become the kingdom of the Son of God. This is the time in which all the men of this generation are fallen, and the scripture is fulfilled; the night wherein no man can work is upon the world. And further, this is the time of Antichrist's dominion. This is written as moved by the Lord to go abroad through all nations, that all may understand concerning the times, and the changing of times, and how the beast has reigned in dominion, and the kingdom of Christ hath not been known upon the earth for many generations. A great shaking and confounding shall suddenly come among Christians. The Lord will break down that which has been builded because it is polluted; and He will pluck up that which has been planted because it is defiled; and a mighty work will the Lord work in the earth. And for this state, all that fear God and love Him are to wait, for this shall come to pass in the world. \* \* \* Declared and written by a son of thunder as a warning to all the inhabitants of the earth. By order and authority given unto me by the living God." So testified E. Burrough in 1655. In 1683 such a generation later, in southeast of France, arose

## THE FRENCH PROPHETS.

"Hundreds of Protestants of both sexes gave themselves out to be prophets inspired by the Holy Spirit. They had tremblings and faintings, and falling into trances; and coming out of them with twitchings they uttered all which came into their mouths. They said they saw the heavens open, angels, paradise and hell. Those who were just on the point of receiving the spirit of prophecy, dropped down not only in the assemblies, crying out mercy! but in the fields and in their own house. The least of their assemblies made up four or five hundred, and some of them amounted to three or four thousand persons. The burden of their prophecies, 'Amend your lives; repent ye; the end of all things draws nigh.' In 1706, three or four of these prophets went to England, and propagated the like spirit to others, so that before the year closed there were two or three hundred of these prophets of both sexes and all ages in and about London. And they had delivered under prophetic inspiration, says the historian, four or five hundred prophetic warnings. Their message was, that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the new heavens and the new earth; and the kingdom of the Messiah; the marriage of the Lamb; the first resurrection; and the New Jerusalem descending from above, were now even at the door. That this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths (Rev. xii, 11; xix, 15) of those who would be sent forth by the mighty gift of the spirit in great numbers to labor in the vineyard. That this mission of his servants would be witnessed to by signs from heaven, and by a deluge of judgments through the world, as famines, pestilence, earthquakes, etc. That the exterminating angels shall root out the tares, and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind."

Both these and the early Friends had gifts of healing, vision, revelation, prophecy and discerning of spirits. Here, then, were raised up two witnesses, who stood not upon any foundation of Antichrist. (Rev. xi, 11.) And the silent meetings of the Quakers was an external sign of the silence in heaven which followed the opening of the seventh seal, and change of times.

## THIS AGITATING, PROPHECIC SPIRIT

continued operating until it resulted in the formation of a small society of people who separated from all other denominations to follow the teaching of the spirit under the ministration of James and Jane Wardly. In their meetings they waited upon the spirit, and went forth in such gifts and exercises as the spirit moved them to. They had gifts of vision, revelation, prophecy and bodily agitations by spiritual power. In them, thrones were placed, the books of memory were opened, and the work of judgment began. That is, the true order of oral confession in the presence of living witnesses, which is the Judgment of the Saints, was revived in them. For although a class of teachers whose descent is from apostolic times (1 Jno. 11, 18, and 3 Jno. 9, 10), had preserved a form, the true spirit was lost in the great apostasy, and had to be restored for

## CLEANSING THE SANCTUARY.

How long shall be the vision concerning the daily sacrifice, to give both the host and the sanctuary to be trodden under foot? And he said unto me, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." (Dan. viii, 13, 14.) If those days are reckoned consecutively like the days of the week, the period designated is less than seven years, in which time the event predicted did not transpire. If those were days of atonement which occurred but one in a year, and remained the same in the requirement of the law as did the Sabbath, whether lawfully observed or not, then we have 2300 years. The date of the vision B. C. 553 subtracted from 2300, leaves 1747 as the year of the Christian era when the cleansing of the sanctuary of the soul, or heart of man should begin, and thus fulfil in substance that of which the day of yearly atonement, and the temple service under the laws, was only a type.

Fox began his public ministry in 1647, and 1747, just a century later; began the cleansing of the sanctuary under the Wardleys, who came out from the Quaker stock. In 1847, according to some accounts, began what are known as the

## ROCHESTER SPIRIT KNOCKINGS,

the sound of whose reverberations encircling the globe is still widening and extending through the inhabited parts of the earth. And herein is fulfilled another sign: "Behold I stand at the door and knock; if any one hear my voice and will open unto me, I will come in and sup with him and he with me." This forms part of the message to the Angel of the congregation of Laodicea, which signifies *just people*. Such the people of these United States were designed to be, as is proved by the genius of their Government. Justice and equity are its foundation pillars, but the conduct of the people is obnoxious to the following reproof. "Thou sayest I am rich and affluent, and have need of nothing, and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked. I counsel thee to buy from me gold tried in fire, that thou mayest be rich, and white garments that thou mayest be clothed, that the shame of thy nakedness may not appear; and eyesalve to annoint thine eyes, that thou mayest see."

This being addressed to the seventh congregation and last in the series, connects with the seventh order of times, and the knocking is doubtless the same as that referred to in Luke xii, as occurring after the Lord's return from the wedding. It is here followed by reproof and a call to repentance, which, if heeded, will lead to the true work of the Judgment; for to this, repentance and obedience to faith in moral virtue, (which is a gift of God, and therefore a witness for God in the soul), is an introduction. Even as John's vision was a witness for and introduction to the baptism of the holy spirit through Jesus. The message further declares, "He that overcometh shall sit down with me in my throne." A throne is the seat of Judgment, which is still future to all who have not come into it. It required upwards of three years (some say six) for Jesus to overcome the world and finish the work the Father gave him to do, even after he came to the Judgment of John, and received the baptism of the holy spirit. And as God is a just and compassionate Ruler, we believe that every one who hears and obeys the call to repentance will receive all needful aid, and time to perform all that is required of them, even to the formation of a new character by good works.



## CHILDREN'S COLUMN.

## LITTLE MOMENTS.

[SELECTED.]

Little moments how they fly,  
Golden wings, flitting by,  
Bearing many things for me  
Into vast eternity!

Never do they wait to ask,  
If completed is my task,  
Whether gathering grains or weeds,  
Doing good or evil deeds;  
Onward haste they evermore,  
Adding all unto their store!

And the little moments keep  
Record if we wake or sleep,  
Of our every thought and deed,  
For us all some time to read.

Artists are the moments too,  
Ever painting something new,  
On the walls and in the air,  
Painting pictures everywhere!

If we smile, or if we frown;  
Little moments put it down,  
And the angel, Memory,  
Guards the whole eternally!

Let us then so careful be,  
That they bear for you and me,  
On their little noiseless wings  
Only good and pleasant things;  
And that pictures which they paint  
Have no background of complaint,  
So the angel, Memory,  
May not blush for you and me!

## The Value of a Penny.

Thirty years ago, there was seen to enter the city of London a lad about fourteen years of age. He was dressed in a dark frock that hid all his under apparel, and which appeared to have been made for a person evidently taller than the wearer. His boots were smothered with dust from the high road. He had on an old hat with a black band, which contrasted strangely with the color of the covering of his head. A small bundle, fastened to the end of a stick and thrown over his shoulder, was the whole of his equipment. As he approached the Mansion House, he paused to look at the building, and seating himself on one of the steps he was about to rest awhile; but the coming in and going out of half a dozen persons, before he had time to finish untying his bundle, made him leave that spot for the next open space, where the doors were in part closed.

Having taken from his bundle a large quantity of bread and cheese, which he seemed to eat with a ravenous appetite, he amused himself by looking at the building before him, with all the eager curiosity of one unacquainted, to see similar objects.

The appearance of the youth soon attracted my curiosity, and, gently opening the door, I stood behind him without his being in the least conscious of my presence. He now began rummaging in his pockets, and after a deal of trouble brought out a roll of paper which he carefully opened. After satisfying himself that a large copper coin was safe, he carefully put it back again, saying to himself in a low voice: "Mother, I will remember your last words: 'A penny saved is two pence earned.' It shall go hard with me before I part with you, old friend."

Pleased with this remark, I gently touched the lad on the shoulder. He started, and was about to move away, when I said:

"My good lad, you seem tired, and likewise a stranger in the city."

"Yes, sir," he answered, putting his hand to his hat. He was again about to move forward.

"You need not hurry away, my boy," I observed. "Indeed, if you are a stranger and willing to work, I can perhaps help you to find what you require."

The boy stood mute with astonishment; and coloring to such an extent as to show all the freckles of a sunburned face, stammered out:

"Yes, sir!"

"I wish to know," I added, with all the kindness of manner which I could assume, "whether you are anxious to find work, for I am in want of a youth to assist my coachman."

The poor lad twisted and whirled his bundle about, and after having duly placed his hand to his head, managed to utter an awkward kind of an answer, that he would be very thankful.

I mentioned not a word about what I overheard with regard to the penny, but inviting him into the house, I sent for the coachman, to whose care I entrusted the new comer.

Nearly a month had passed after this meeting and conversation occurred, when I resolved to make some inquiries of the coachman, regarding the conduct of the lad.

"A better boy never came into the house, sir; and as for wasting anything, bless me, sir, I know not where he was brought up, but I really believe he would consider it a sin if he did not give the crumbs of bread to the poor birds every morning."

"I am glad to hear so good an account," I replied. "And as for his good nature, sir, there isn't a servant among us that doesn't speak well of Joseph. He reads to us while we sup, and he writes all our letters for us. Oh, sir, he has got more learning than all of us put together; and what's more, he doesn't mind work, and never talks about our secrets after he writes our letters."

Determined to see Joseph myself, I requested the man to send him to the parlor.

"I understand, Joseph, that you can read and write."

"Yes, sir, thanks to my poor, dear mother."

"You have lately lost your mother, then?"

"A month that very day when you were kind enough to take me into your house an unprotected orphan," answered Joseph.

"Where did you go to school?"

"Sir, my mother had been a widow ever since I could remember. She was a daughter of the village schoolmaster, and having to maintain me and herself with her needle, she took the opportunity of her leisure moments, not only to teach me how to read and write, but to cast up accounts."

"And did she give you that penny which was in the paper that I saw you unroll so carefully at the door?"

Joseph stood amazed, but at length replied with emotion, and a tear in his eye,—

"Yes, sir, it was the very last penny she gave me."

"Well, Joseph, so satisfied am I with your conduct, that not only do I pay you a month's wages willingly for the time you have been here, but I must beg of you to fulfill the duties of collecting-clerk to our firm, which has become vacant by the death of a very old and faithful assistant."

Joseph thanked me in the most unassuming manner, and I was asked to take care of his money, since I had promised to provide him with suitable clothing for his new occupation.

It will be unnecessary to relate how, step by step, this poor country lad proceeded to win the confidence of myself and partner. The accounts were always correct to a penny; and whenever his salary became due, he drew out of my hands no more than he absolutely wanted, even to a penny. At length he had saved a sufficient sum of money to be deposited in the bank.

It so happened that one of our chief customers, who carried on a successful business, required an active partner. This person was of eccentric habits, and considerably advanced years. Scrupulously just, he looked to every penny, and invariably discharged his workmen if they were not equally scrupulous in their dealings with him.

Aware of this peculiarity of temper, there was no person that I would recommend but Joseph; and after overcoming the repugnance of my partner, who was unwilling to be deprived of so valuable an assistant, Joseph was duly received into the firm of Richard Fairbrother & Co. Prosperity attended Joseph in his new undertaking, and never suffering a penny's difference to appear in his transactions, he so completely won the confidence of his senior partner, that he left him the whole business, as he expressed it in his will, "even to the very last penny."—*Children's Friend.*

## Satisfactory Answer to a Sealed Letter by Dr. J. V. Mansfield.

Boston, 281 Shawmut Av., Jan. 20, 1880.

To the Editor of Mind and Matter:

I was instrumental in inducing my friends, the Grosvenors (formerly Shakers), to subscribe and send a sealed letter to my friend Mansfield. Though I have often had tests when neither he nor I have been expecting or seeking any, and had all that could have been expected in letters for myself and friends, I don't think I ever knew better tests than those secured by the Grosvenors last week. There were several that would have been tests, even if their letter had been open to you and Dr. Mansfield. I think, if you would like to publish it, that they would send it and I consider it interesting. As I am writing I will say that some one sent me from California a copy of your paper of January 10th, (I mistake, it was another date sent from California); and I was much interested in the article, "Spirit Enemies of Spiritualism," as I have in long experience seen much of that phase. For several years I made the treatment of that form of "insanity," I regarded "obsession," a speciality; and if my health will permit, I will write for your paper some facts in corroboration of your ideas, if you could send me any of your papers on that subject previous to January 10th. (The Grosvenors will have those that follow.) And I will circulate the papers to your advantage. I think also the Grosvenors would order extra papers for their friends.

O. H. WELLINGTON, M. D.

## Spiritualism That Has the Right Ring.

DARIEN, Wis., Jan. 20, M. S. 32.

Editor Mind and Matter:

MIND AND MATTER reminds me of the Irishman's description of an "illegant fight" which he participated in, and in which, whenever he saw a head he hit it. Though some of your readers may think at times you are just a little "rough on the natives," yet, for one, I admire a man who has an opinion and is not afraid to express it. If there is anything detestable, it is a man who sits astride the fence watching the progress of the battle, in order to determine upon which side he will jump. I fully agree with you that God does not specially love a fool, and is it not also true that he does not reward a coward?

There has been so much useless effort in trying to form a union between Spiritualism and Christianity, and so much ado about uniting our forces with Liberals of all shades of opinion, including rank Materialists, that Spiritualism was fast approaching a condition which might be described as the play of Hamlet, with Hamlet left out. Spiritualism is either the grandest revelation ever vouchsafed to the human family, or the greatest fraud ever perpetrated upon them.

Let Materialists and Liberals unite and form such societies as they deem proper; but so long as they propose to keep the truths and facts of Spiritualism in the background, let Spiritualists give them a wide berth and unite their forces in bringing to the front the demonstrated facts of life beyond the change called death. We have taken a back seat long enough and it is about time to work forward among the combatants and take a hand in the fight. The enemy are pretty well stirred up, but they are not routed, and never will be until we, as Spiritualists, assume the aggressive and force them to a pitched battle. For Christian theology, with its "amorous Gods and consenting Virgins," its bloody atonement and consequent premium on vice and crime; its brimstone hell and golden-paved Jerusalem; its whining sycophancy and hypocritical cant; its prayers and priestly mummeries; its desecration of the God ordained temple of human reason; its continued stealing from the poor by theological lies, to build costly temples dedicated to that Jesus, who, upon earth, had not where to lay his head: still sits, like a horrid nightmare over the souls of men and women; crushing out all true spiritual aspiration; making cowards and abject slaves of the rising generation, and aiming to annihilate all freedom of speech and action.

So long as the hand of priestcraft clutches the throat of humanity, and countless thousands are held in bondage through fear of the change called death, there will be need of just such papers as MIND AND MATTER, and need of just such men as its independent and fearless editor.

"For the soul should no longer in terror be held  
By the red waves of wrath with which priests would engulf her,  
For science ignores the existence of hell,  
And chemistry finds better uses for sulphur."

Yours for the truth,

WILL C. HODGE.



## MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Jan. 19th, M. S. 32.

After an invocation the following questions were asked and answered:

Question. Why do advanced and cultivated spirits use such bad grammar when giving their communications through mediums?

Answer. When this free circle was opened it was for the purpose, as we spirits understood it, to give all spirits a chance to relate their experiences in spirit life, and not to give private tests for any person wanting to investigate Spiritualism, as they could do so through private mediums. It was for general, not for special information. As to the grammar used, we will say that the wise, learned and rich have closed the door to returning spirits; but we are determined to keep the door wide open, and therefore we take the poor, the ignorant and the uneducated, and we force through them our ideas as best we may. We give the humble these gifts, because we can force them to communicate and will let them do nothing else until they have fulfilled the mission we designed them for, and so we hope you will pardon any grammatical mistakes.

Q. Why do not our spirit friends give us more positive proof of their identity and power to communicate?

A. In answer to that question we will say this. Why do you mortals not fulfill all the purposes of your lives? Because circumstances prevent you from doing so. That is the reason why we do not give more tests. For if we gave events, names, etc., we would never be able to give you any of the philosophy of Spiritualism. We would be merely test mediums. We wish to promulgate Spiritualism to all people and all classes—not simply to the individual seeker for its truths. The higher intelligences work for the good of all, and not for the good of one nor a few. An advanced spirit intelligence does not want to come back here simply to tell you how to conduct your business. If it did, in nine cases out of ten it would give you the advantage over your fellow-men. The spirit world acts so far as to place you all on the same basis.

Q. Why do men of grand and noble impulses in this mortal life fail to achieve wealth?

A. I do not think this rule holds good in all cases, but it does in the majority of them; and the reason why they fail to achieve wealth is because these men of noble impulses form the desire to be spiritual, and are not material in their aims. Materiality is the first essential quality towards getting rich, and these men of noble impulses, if they succeeded in getting rich, would forget their noble impulses. Who can say they would not?

Q. Which is the most important element of success—wealth or knowledge?

A. That depends altogether on the kind of organism you possess. Many men prefer to embark in the affairs of life with the sole object of becoming rich; others to obtain knowledge. No knowledge gives great enjoyment when enjoyed by yourself alone and no other person is invited to partake of the feast. Knowledge in the next world is the best thing you can possess; but it will depend upon the kind of knowledge, however. If it is sought and used only for your own aggrandizement, I do not know but that money would not be better than knowledge. Knowledge often dies with a man from the want of means to make that knowledge available. Therefore, a combination of wealth and knowledge is the best thing. When an inventor or artist is poor they are obliged to seek the patronage of the rich to get their productions before the public. Therefore, if wealth is accompanied with knowledge, and is dispensed for the benefit of all, the one may be as useful as the other as an element of success. Wealth is more available than knowledge under the existing conditions, for the reason that it gives its possessor power, and power can crush the brightest intellect if it happens that these encounter each other. Let no man think it is wrong for him to be rich under the present conditions of society. The evil attendant on wealth is the power it gives to take advantage of your fellow beings.

Q. The rock on which the South stranded, in the late rebellion, was that a few ambitious men who "did all the thinking for the people," and finally dragged them into the maelstrom that proved fatal to them. Is not the North approaching such a crisis, by a similar course of action on the part of certain ambitious men who still want to rule this nation as they have heretofore?

A. In the first place, in answer to this question, I would say this: That all nations write their history, page by page, and each nation is just as wise as its conditions will allow. But if in the course of national events, wrongs have been perpetrated, away in the past, the consequences of that wrong breaks out upon some generation that comes afterwards and the latter has to stand the result. I disagree with the writer of this question in toto, because the late rebellion was not brought about by the action of a few ambitious men. It was the result of universal progress. There were certain evils in the land and they had to die and be washed out. Therefore, be careful that you do away with error, or future generations will have to bleed for your omissions. It is true there are ambitious men—it is true there are men who work to secure power—but it is also true that these men prey upon each other and sell each other out without remorse. They never can agree about their plunder after they have gotten it; and, in the end, instead of retaining it in their possession they have dissipated children who scatter it like the wind and it comes back to the people. No man who struggles to overthrow a government when it is founded on principles that are just will ever succeed in this day. In the days of antiquity, because the population was scattered and isolated, it was not difficult; but, to-day, population has become so general that the United States may have wars in the future, but it is not likely that any man or clique of men will ever succeed in overthrowing its government.

Q. Watchman what of the night? The morning cometh and then the night; and again the cry is heard. The political and religious elements are much disturbed, and this disturbance is increasing all the time. Who shall stay the storm that seems to be lowering upon us?

A. I would have to be infinite to tell you exactly what to do under the existing circumstances; but I will say this: Where an error becomes too prevalent the human race starts up to correct that error. Success will depend on each one acting as wisely as his or her conditions will allow. If all of you would do this, that is the way to stay the coming storm. But if you allow demagogues to sway you, this way and that, you will find your-

selves in trouble all the time. The way to stay any political or religious storm is for every man and woman to think for themselves.

Q. Misaid.

A. This question can only be answered in a speculative sense. No one but the Infinite could answer it correctly. But, I think I can answer some of it in the abstract. The key to all law is a law that embodies the giving of all men and women an equal chance in this world to develop all that is in them, both material and spiritual. Second.—That will allow of a perfect right, throughout the world, to compare all systems of human government; and which will provide for revision in accordance with the best results which have been reached by the most prosperous and successful systems. When you have done this you have laid the foundation for a true and wise system of legislation.

Q. Misaid.

A. Time and space are only the outgrowth of the human mind. They do not exist beyond the mortal life. There is no occasion to note time in the spirit-life, because the necessity you find for calendars, here, do not exist in spirit-life. Then you will say the spirit-life must be a chaotic condition. By no means. It becomes the desire in spirit-life. If the desire to rest overtakes you, you rest. If the desire to do anything, you do it, but there is no occasion to note these, as to time. Therefore time in a spiritual sense has no beginning or ending, but in the material sense it has.

This ended the questions and answers. The following communications were then received.

REV. JAMES DANIELLY.

GOOD AFTERNOON, SIR:—In my mortal life I was an exhorter and preacher of the Methodist persuasion, and I preached with a great deal of zeal but without much knowledge. I believed in those two principles, better understood to-day than in my day—mesmerism and magnetic influence. In fact I was called a wonderful man, and I often wondered how it was, when I placed my hand on a brother's or sister's head, they soon became converted. But I was not long in finding these two principles after I reached the other side of life. While here, I used to take all those texts of a fiery kind, because I found it was a great deal easier to work upon people's fears than to work upon them in any other way. The idea of being burned for all time is rather tough and you cannot stand it. Religion does not consist in fiery discourses, but in heeding the still small voice that speaks to your inner consciousness—in that kind of development in which you strive to be more moral, and to act out the precepts of charity to all and malice to none. It is easier to preach good principles than to act them out yourself. I was a great circuit preacher in South Carolina, Georgia, and sometimes as far south as Florida. I died at Columbia, S. C.

REV. JAMES DANIELLY.

This spirit was fully identified by Mr. S. Stiles who was present at the circle, who said the communication was remarkably characteristic of that eccentric and well known circuit preacher.

JAMES WHITEHEAD.

GOOD DAY:—I will have to speak quick. I am one of the late victims of yellow fever. I left my affairs in much confusion, and I desire to say to Martha Whitehead of Memphis, Tenn., that if she would consult some good medium in Memphis, that I will try and tell her how to have things settled up, and that I am middling happy over here. I have not had much time yet to recover, but it is like travelling in a far country. Everything seems so strange! Have not met any relations yet.

JAMES WHITEHEAD.

Memphis, Tenn.

DAVID CORNELL.

GOOD AFTERNOON:—I'm an old man—over eighty years of this mortal life and not long in spirit. I liked to take care of the cash when here, but was not exactly mean in a good cause or for a good object. I lived a very quiet and even life, on my own farm. And it is for the benefit of my relatives that I return. Tell my heirs to divide equally and have no squabbling over the "old man's" money. I have met a brother of mine over here. His first name was Cruse. In this after-life I have exactly what I deserve—no more nor less. But I find that all religions have got the saddle on the wrong horse. It does not make a bit of difference what you believe.

I think the friends in the old neighborhood, when they see this will say, "That is like old Davy." They will find it a fact when they get over here.

DAVID CORNELL.

Northampton, Bucks Co., Pa.

EVA V. SHANDLER.

GOOD AFTERNOON:—It is hard to die young, just when you are becoming a young woman, to leave your associations, and be transferred to other; but there is no staying the hand of "Old King Death." I died of consumption—away far from here—but it is only for a few moments. You shut your eyes upon the mortal life and open them upon the realities and the beauties of the spirit life.

It is strange, in coming back here, that I feel all the languidness I felt in making my change. I knew but very little about spirit life. I thought I was going right straight to Jesus; but I find this is not so. I find that real loving hearts can be happy anywhere, and they need no Savior when they are transferred to the spirit life, if they have lived a good life here. Therefore avoid the evil and cling to that which is good.

My parents, relatives and friends will get this, I am sure.

EVA V. SHANDLER.

San Jose, California.

DR. GEORGE L. AMES.

GOOD AFTERNOON:—In this mortal life I was a doctor of the flesh; I am now a doctor in the spirit, with this difference: Here I dealt with the physical—those physically diseased—in spirit I deal with those who are mentally and morally diseased. The one, I have found, has given birth in most every case to the other; that is, those with unsound physiques, here in the mortal life, have been ruined, in a great many cases, for becoming pure and happy spirits.

I doubt if there is a spirit in the spirit-life to-day that had lived out its allotted time here evenly and pleasantly, but what has become a happy spirit. Therefore, I would force this upon the minds of all mothers and fathers.—I use the word mothers before fathers simply because I wish to impress upon the minds of women how important it is that children should be born into this mortal life with a sound body. Nearly seventy-five per cent. of the misery in spirit life is caused by the

spirit being tainted with the corruption of its physical body. Remember, then, it is not only for this mortal life, but perhaps for hundreds of years in spirit life, that the spirit will have to suffer for being begotten here under improper condition. Think then of your responsibilities as parents.

I was born in Vermont, but I went West, and died at Niles, Michigan, in 1869.

DR. GEORGE L. AMES.

This spirit has been since fully identified by those who knew Dr. Ames at Niles, Mich.

DR. HALLOCK.

GOOD AFTERNOON:—The question has been, what is the cause of progression and are we progressing or not? It has been said here, this afternoon, that error reaches its maturity—and the time comes for it to die.—I will alter this saying a little. There are two principles in nature ever struggling for supremacy—one is good, the other evil. The good is ever increasing, the bad diminishing; and herein lies the true cause of progression. This progression, at first, broke out in spots, and was evanescent—here to-day, somewhere else to-morrow. Witness the nations of antiquity. But that we are truly progressing, to-day, is apparent to every one of true reflection; because it is becoming universal; and nations and peoples who will not be alive to this fact die out entirely before the power of enlightened nations. All civilized nations are awakening upon this subject of progression. What is it that has accomplished progression? It is this: Thousands and millions of spirits have never yet got free of their earth attraction, but they are gradually becoming more and more enlightened (these evil spirits) and that lets higher intelligences force their way through them, so that coming in spots only, is done away with, and they can come universally to all who throw themselves in a condition to receive their coming.

Evil spirits have hung like a pall over this earth, and, as you have thrown these off into spirit life, you mortals have to work to redeem them. When you have succeeded, your progress will go forward uninterruptedly; and finally, progression in the mortal state can be accelerated in forming circles in your own homes, and by your never refusing to receive any spirit, however dark it may be. And then man's brain has unfolded—materially, if not spiritually—because every generation under the present society arrangements, has to become wiser and sharper in order to get their bread and butter.

The next generation will probably undo all that the present one has done, and remould it to suit themselves; so you have only to do with progression in your own age and generation. It is your duty and the duty of every individual living in this planet, to get all the happiness and enjoyment out of the mortal life that they can. By the word enjoyment I do not mean that you should abandon yourselves to such physical enjoyments as will demand a terrible atonement of you. That kind of enjoyment is too transitory—too fleeting; but I do mean that you should all try and make happy homes for yourselves, however humble that home may be, and in this way you will get all the happiness that your circumstances will allow.

DR. HALLOCK.

New York Spiritualist.

## Spiritualism in Louisville, Kentucky.

DEAR SIR:—Some four months since I was informed through the mediumship of Mrs. Hancock, of this city, that if I could find a medium by the name of Barnes, that the spirit of the best friend I had on this earth would appear in full form. I at once sat about finding my man which I did the next day. He informed me that he had been wandering from place to place, meeting with little or no encouragement. I advised him to stop in our city of heartless skeptics awhile, and I would see if I could not muster a circle with proper elements to sustain him, until he could gain a footing that would enable him to sustain himself, and lay a foundation for the building up of our glorious cause. We at once buckled on our armor and marched on to battle with the most hostile enemies to our cause that inhabits the face of the earth. We have faced the enemy with unflinching courage and made captive, numbers beyond our expectation; not, however, without having to subject our medium to the most rigid and cruel tests that mortals could invent. John King has stood by us faithfully in our struggles, and with his aid (God bless the spirit) we have baffled every effort they have made to crush us. We have every confidence in our medium, who is the most self-sacrificing man I ever met with. We have stood firm, with our banner unfurled, and been crowned with victory in every effort. We have procured Sutton's Hall, and hold a meeting every Sunday night with marked success.

I have noticed, in some of the spiritual journals, accounts of persons having promises made them, purporting to come from the spirit land, that spirit pictures would be furnished to anxious friends. In regard to that subject I will say that I have been engaged in the art since the days of daguerreotyping, and am fully posted therein, both practically, and theoretically, and would gladly avail myself of an opportunity to lay before the many readers of your valuable journal, the many ways, dishonest and fraudulent photographers have of producing so-called spirit pictures. I have every reason to believe that there has been genuine spirit impressions on the sensitive surface of the photographer's plate, but there is too great a field open for fraud and deception. I have felt it my duty in my plain "old Kentucky" style to throw a little light on the subject through which my spiritual friends will be benefited.

Yours respectfully,

A. S. BYINGTON.

## Confirmation of Spirit Communication Through Alfred James.

NORTHFIELD, VT., Jan. 21, 1880.

In your last number appeared what purported to be a communication from "John Poole, Bradford, Vt.," who claimed to have been a physician, and passed to spirit life eleven years ago. Wishing to learn the facts in the case, I immediately wrote to the postmaster at Bradford, Vt., inquiring if such a physician ever lived there, and if not still living, how long since his death, etc.

"I have just taken a card from the post-office, post-marked 'Bradford, Vt., Jan. 20th,' and on the reverse side this brief, but most important message. 'SIR:—Yours of this date received, Dr. John Poole died April 14th, 1869.'"

Respectfully yours,

GEO. E. GARFIELD, P. M.

Comments are needless. The above speaks in most emphatic tones, in behalf of Alfred James, and the reliability of his mediumship.

Yours for the truth,

D. T. AVERILL.

## Thomas Paine Materialized—A Perplexity Explained.

J. M. ROBERTS—My Kind Brother:—Your highly interesting message of the 10th inst. was received by due course of mail, for which you have my heartfelt thanks. I am glad to learn that a word from my pen can afford you consolation, although I am sure your days of sorest trial have passed. But with your written message came MIND AND MATTER, laden with golden thought-gems from the two worlds. Your suppliant, accompanying MIND AND MATTER, is a treat to the Spiritualists of America. And right here I want to avail myself of the opportunity of expressing my thought, that the Spiritualists of 32 have cause to thank those two dear sisters, Fox and Shepherd, together with Bro. Wood, for the flood of light they have thrown upon these subjects of "the Bible," "the Trinity," and "the Second Birth?" But what I wanted to talk to you about in this paper is your remarks concerning your interview with our doubly immortalized brother Thomas Paine. You say he told you he was the author of the Declaration of Independence. I have been favored with many interviews—with the giant soul through various media. Your notice of him called to mind a personal interview I had with him some five years since, through the auspices of that wonderfully developed medium, J. H. Mott, of Missouri.

While conversing at the cabinet aperture with a little daughter in spirit life, she concluded her message by saying: "Pa, your friend, Thomas Paine, is come to see you; so I bid you good-night." My daughter vanished from view, but only to give place to him who laid the foundation of liberty in our land: even that liberty which the priesthood enjoys to-day—the liberty of conscience; but in their ignorance, curse the author thereof. It was the noble Thomas Paine I was then confronting, whose uplifted brow shone with the light from a towering and purified spirit within. While my hand was clasped in his I said to him: "Bro. Paine, can you tell me who is the real author of the Declaration of Independence?" In tones which methinks belong to the speech of the eternal worlds, he replied: "Brother, my pen wrote these words, 'All men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuits of happiness.' He continued his discourse to some ten minutes' length, giving a thrilling account of his labors and desires to liberate his fellow-man, both from British tyranny and the binding shackles of a religious superstition. I also received from him a touching poem, through "independent writing," which I hold very sacred.

You may rest assured, my brother, the communication you received was from the veritable Thomas Paine. Another thought occurs. Your note referring to your failure in getting a communication from Thomas Paine, through the mediumship of Mr. Bliss, when you most expected it, expresses a truth in the science of Spiritualism of deep import—one, perhaps, that all Spiritualists have not yet learned; and which will serve to explain, when known, the cause of many failures experienced, when, seemingly, conditions are favorable for spirit manifestations. That truth is this: No one human organism, however well developed, can serve as a medium for communication for all spirits, nor any one at all times. Besides the ordinary harmony, so essential to success, there must exist that chemical affinity of soul and bodily aura in the medium and the spirit desiring to communicate, that will admit of the proximity necessary for such a result. This aura, like the colodion used by the photographer, is so sensitive that the slightest changes in surroundings affect its capacity for the reception of impressions; and we often cheat ourselves out of richest blessings, through our ignorance, by some indiscreet expression or movement when at the very threshold of the angel world.

I learned this important lesson of a very dear spirit friend, through the mediumship of Mrs. Anna Stewart, of Terre Haute—the persecuted medium whose name will live in the hearts of thousands, and her fame be written in characters of shining light by the white fingers of angels, long after her life and ignorant accusers shall have been buried in their graves of forgetfulness. Mrs. Stewart is, or has been, one among the best of the world's mediums for "independent writing." As I had been so favored with a personal interview with the great defender of human rights—Thomas Paine—at the seance room of Bro. Mott, I desired and expected a like treat through Mrs. Anna Stewart on my first visit to her room. I wrote several short notes to friends in spirit life, one being addressed to Thomas Paine. The contents of these were unknown to Mrs. Anna Stewart. Having folded them closely and placed them upon a slate which was then submitted to the ordinary process for spirit photography, I soon received a communication from my dearest friend in spirit life right to the point, with the following appendix: "Your very dear friend, Thomas Paine, is here; he wishes me to say to you for him, that he cannot approach this medium so as to write to you—that he is often with you in your efforts for human elevation—wary not in fighting life's great battle, the day is dawning, your works will have their rewards, and you shall yet wear the crown. From Thomas Paine; by your M.—" I commenced this brief note to tender my thanks, etc., and to congratulate you in your highly honored position as the chosen instrument to be used by such giant souls as those named in your heavenly band to wield the sword of truth against the enemies of our heaven-born science. If anything I have said will, in your estimation, throw light upon the law of mediumship, and thereby lend a grain of defense to our true mediums whose fair names have been sought to be defiled by those who once bid fate to become fixed stars in the shining glories of the soul spheres, but unfortunately cloud their ego with the plume of the night bird only to hoot to the wastes their charmless song, you may give it a place in your columns. My feelings grow warm with you. Be firm and wise, brother, you are leading your thousands up the great shining stairway of thought, and the golden halo shining from your great soul, in its efforts for good, shall be your crown in the glory world.

J. H. MENDENHALL.

A. C. Billings, Waukegan, Wis., forwarding club, writes: "There are three or four others who have promised to become subscribers to MIND AND MATTER that will do so on receipt of the premiums for my club. I shall do the best I can for the circulation of MIND AND MATTER from this time forward."



## MIND AND MATTER.

PHILADELPHIA, SATURDAY, JANUARY, 31, M. S. 32.

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PUBLICATION OFFICE.  
Second Story, No. 713 Sansom Street,  
PHILADELPHIA.

J. M. ROBERTS PUBLISHER AND EDITOR.

## Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

## Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

## Dr. J. V. Mansfield's Offer.

Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully,  
J. V. MANSFIELD,  
No. 61 W. Forty-second St.

Instructions to those who desire answers to sealed letters.—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

## AN EDITORIAL DIAGNOSIS—A NEW SPIRITUAL DISEASE—ITS TREATMENT AND CURE.

In the last *R.-P. Journal*, its editor says:

"Naturally enough we are greatly interested in spirit phenomena and take great pains to witness manifestations and encourage and sustain real and true mediumship. Only for some thirty years has this new influx from the spirit world, this revival and increase of the old intercourse between spirits clad in flesh and spirit robed in celestial forms, been possible, and we must be dull and insensitive indeed not to have active and enthusiastic interest in it."

Permit us here to pause and inquire how "active and enthusiastic" is your "interest in" that "influx from the spirit world," and how "great pains to witness manifestations and encourage and sustain mediumship" you have taken. When, where and how have you given any evidence of anything of the kind being the case? The readers of the *Journal*, we very well know, would be glad to have those questions, at least, partially answered, if only for a change. They have gotten tired of hearing you say it; they now want you to show it. Do, pray, tell them where they can go to reach that "central realm" that you claim to know of, even if you have not seen it. But hear the editor further. He says:

"Yet the best things may be perverted and misused, and whoever runs into the spiritual dispensation of giving time and thought and means to a wonder-seeking pursuit of startling facts, neglecting their daily duties, and not making these facts incentives to higher thought, to wider research and to truer life, is sure to get a spiritual dyspepsia, an enervating of the mental and moral senses which narrows their being into a selfish and sensuous and external egoism."

We think Col. Bundy, when he wrote that, was laboring under an unusual paroxysm of chronic "spiritual dyspepsia" of which he has long been the victim. If he will consent to use some of Blackfoot's magnetized paper, we will get his medium, Mr. Bliss, to send him some free of stamps to pay postage. We have all along supposed from the symptoms of Col. Bundy's malady, that he was suffering under Jesuitical dyspepsia. If we have made a mistake we were led into it from the fact that we knew he had gorged himself with the fleshpots of Jesuitism, while he had hardly tasted of the life-giving bread of Spiritualism. It is true, "What is one man's meat, is another's poison;" but we are amazed to see how little of Spiritualism has sufficed to make a spiritual dyspeptic of this Jesuitical gourmand! We feel satisfied that Blackfoot and his band of Indian spirits could shake a good deal of that disgust at startling 'spiritual facts' out of the Colonel. We would like him to do it; for the cause of Spiritualism needs nothing so much as to have a hale, hearty, whole-souled and generous Spiritualist in the editorial chair of the *R.-P. Journal*. It has been too long occupied by a weak, sick, complaining and selfish "spiritual dyspeptic."

Dear reader do not allow Col. Bundy's unfortunate antipathy for the "startling facts" of Spiritualism to deter you from partaking of as much of them as you feel you need. Cases of "spiritual dyspepsia," such as that of Col. Bundy, are exceedingly rare. In fact, we do not think Col. Bundy can point to any but his own. He blames the few crumbs of Spiritualism he has held upon his tongue, or on the point of his pen; when the fact is that his trouble is, trying to run his paper on the pabulum furnished him by its enemies. Why, Colonel, bless your poor, sick corpus, that complaint of yours is wrongly named. It should be designated chronic two-facedness. We say this, because Col. Bundy, after having admitted that his wonder-seeking pursuit of startling facts,

his neglect of his daily duties, and his not having made those startling facts incentives to higher thoughts, had brought upon him a spiritual dyspepsia; he says:

"Let our rich spiritual experiences and privileges be our help and incentive to this broad study of the philosophy of life and the spiritual powers and relations of man, and then let us carry the fruits of our thoughts and study into practical duty, and be ready to take true and fearless part in all wise reforms—all that shall help clean lives, true morals, natural religion and the kingdom of heaven on earth."

Rich indeed must those experiences in *Spiritual dyspepsia* be, that induces their victim to deprecate them in one breath and laud them in the next. It won't do, Colonel. Either spiritual knowledge is good for humanity and they cannot have too much of it; or it is bad and there cannot be too little of it. In Spiritualism more than in any other branch of knowledge is the following couplet applicable:

"A little learning is a dangerous thing,  
Drink deep or taste not the Pierian Spring."

Ye thirsty ones drink deep and fear not that you will ever repent it. Those who tell you otherwise want to monopolize the soul-inspiring beverage.

## THE IMPEDIMENTS TO THE SPREAD OF SPIRITUALISM.

After six years of the most careful investigation of Spiritualism, we have reached the irresistible conclusion that in the whole range of human knowledge, there is nothing more certainly true than that the souls or spirits of human beings do not die, and do continue to exist under conditions that are not cognizable by the so-called physical senses. It is equally certain that they can and do hold communion with and do influence the actions of the inhabitants of earth. This being the case, the question naturally arises; why these facts are not more generally accepted and allowed to become universally known? We propose, in part at least, to answer that question.

The impediments to the spread of Spiritual truths may be classed under two heads. First—Those of a mundane origin; and, Second—Those which come from unprogressed and selfish spirits. We shall proceed to treat of the former in this article leaving the latter for a subsequent treatment.

We are led to the remarks which are to follow by the course of the *R.-P. Journal*, and those Spiritualists who, as we believe, have been misled by that publication into opposition to the work that progressed spirits have been trying to do on the earth plane through their chosen mediumistic instruments. In the *Journal* of January 17th, is a leading editorial entitled, "Facts of Spirit presence and Mediumship—A Host of Witnesses from many lands." The editor proceeds to say:

"We have spoken of the facts and ideas of spirit presence as the ground of unity beneath the external differences and diversities of Spiritualists. It may be asked—Are the facts well established? Are the ideas higher than the Orthodox church? Amidst the conflict of testimony, the criticism of some mediums, and the exposure of an occasional fraud, some not well-grounded in knowledge and rational faith, have doubted of the whole matter and felt like going 'back to the flesh-pots of Egypt'—the comfort of a popular church—or to negation and materialism."

We stop right here to ask the editor of the *R.-P. Journal*, why any rational person would not be driven from Spiritualism, in view of his persistent efforts, as a professed and representative Spiritualist, to throw doubt on the phenomenal facts which can alone afford any foundation for Modern Spiritualism to rest upon? Placing faith in the honesty of the editor of the *Journal*, what phase of spiritual phenomena could those who credit his statements have any faith or belief in whatever? We have again and again called upon Col. Bundy to state why he expected any person to believe in the truths of Spiritualism, in view of his persistent efforts to degrade and discredit it. We are glad that Col. Bundy has at least attempted to answer this most pertinent question. We are not vain enough to suppose that it is out of deference for ourself that this tardy effort to appear consistent has been made by Col. Bundy. We can readily conceive that he has a much more cogent reason than this, for his too long deferred solicitude about the effects of his teachings. A rapidly diminishing subscription list is more than sufficient to account for this hurried attempt to arrest the stampede of his choused patrons. We assure Col. Bundy he has lost the scent, and is barking up the wrong tree. Colonel, name the Spiritualists who having caught a glimpse of the truths of Spiritualism, that ever "felt like going back to the comforts of a popular church—or to negation and materialism." We have never known one. We have known the time serving hypocrites who have come into and gone out of Spiritualism to reach their selfish ends, but never a sincere, honest or common sense person. Those imaginary backsliders, Colonel, are all subscribing for *MIND AND MATTER*, and are the staunchest of staunch Spiritualists.

But let us see what Col. Bundy offers these deserting patrons as an inducement to trust him again as a teacher of Spiritualism. He says:

"To all such (backsliders), to all well-grounded Spiritualists and to the inquiring and waiting host in the outside world, we would give the deliberate conviction, reached by years of investigation, in which we have sometimes met fraud and sincere found error, but have been richly paid by the abundant and invaluable truths and facts that we have gained and witnessed; that there is nothing in the realm of science more fully and strongly proved than the facts of spirit presence, manifestation, and the reality of mediumship. This we say confidently, not merely because our personal experiences point that way—for the experience of no one person is enough to justify such a statement—but because a host of competent witnesses, in every region of the wide world, confirm this testimony."

We overlook the egotism of this dogmatic declaration of Col. Bundy's "deliberate conviction," and will treat it as if it was of some trifling value to any inquiring mind. The generalities (not even "glittering") that serve as the setting of this worthless spiritual bauble are not a whit more

valuable than the "deliberate conviction" they were intended to display. Had Col. Bundy told his readers some of the details of those "years of investigation," they would have had some chance to judge what they were worth. When did Col. Bundy deign to tell his readers when, where, how, in whose presence, and with what mediums, those "years of investigation" were passed? How many times did he meet "fraud"? How many times, and how much "oftener," did he find "error"? How did he distinguish between "fraud" and "error"? How between the "fraud" and "error," and the genuine manifestation of spirit presence? What "truths and facts" did he gain on which his "deliberate conviction" was based? Is it not about time that he began to tell his readers some of these things? It is now almost three years since, through a most foul conspiracy, the assassination of S. S. Jones, placed Col. B. in control of the *R.-P. Journal*, and what particle of information has he given to his readers, as to the facts which he pretends to have obtained, which led him to the "deliberate conviction" that there is nothing in the realm of science more fully and strongly proved than the facts of spirit presence and manifestation, and the reality of mediumship? Is it not about time he should begin this most appropriate work? What sensible people want is, the facts that will demonstrate the truths of Spiritualism, and not the "deliberate conviction" of any man or set of men, however high they may be in their own opinion or in the opinion of other people.

It was because we saw the need of a channel that would admit of the free and unrestricted flow of facts from spirit life to the people of earth that we were impelled, under a sense of duty, to forego our most cherished personal interests and establish *MIND AND MATTER*. The rapid increase of our circulation is positive evidence that we did not mistake the need of the hour. Why will not Col. Bundy see this, and act accordingly? We have answered that question again and again, and shown that it is not the purpose of Col. Bundy to strengthen the cause of Spiritualism. In view of the admitted, "conflict of testimony, the criticism of some mediums, and the exposure of an occasional fraud," it is high time for Col. Bundy to do something towards reducing all this confusion to something like rational conclusions. For him to say that his "deliberate conviction," with all those matters unsettled and in doubt, is of any value, is the height of absurdity. Col. Bundy fully admits this when he says, "the experience of no one person, is enough to justify such a statement," etc.

In order to get away from the necessity of presenting the facts which he claims to have witnessed, Col. Bundy resorts to the old priestly dodge of citing other people's opinions, who know nothing more upon the subject he is treating of than himself or any other persons who may have given their attention thereto. Let us see who are the competent witnesses whose testimony Col. Bundy thinks of so much value as proving the truths of Spiritualism. In Europe the only competent witnesses he would name were Butlerof in St. Petersburg, Zollner at Liepsig, and Wallace in London. With the exception of Professor Wallace, it is very questionable whether either of the gentlemen named has had as good opportunities of investigating the subjects of "spirit-presence and manifestation and the reality of mediumship," as the great mass of American investigators of those facts. The only special value there is in their testimony, is the fact that they have had the independence to assert what they ascertained to be the truth despite the personal interests which prevented other men from following their example of fidelity to their convictions and duties as public teachers.

Col. Bundy then cites, in a general and most indefinite way, other witnesses, as follows:

"A goodly company of accomplished and eminent ladies and gentlemen, leaders in the best thought and ornaments of the cultivated society of European capitals and American cities."

Not one of these eminent ladies and gentlemen has Col. Bundy ventured to name. Is this not trifling with his readers? What has eminent character to do with the observation of facts that are equally cognizable to all persons who possess the most ordinary faculties of perception and sense? Who, among these "ladies and gentlemen," referred to, are the "competent and critical" witnesses in the sense in which those terms are applied to the three European savans he ventured to name? As Col. Bundy has named none but himself, in all America, whose "deliberate conviction," is of sufficient value to warrant him in naming them, and only three in Europe, is it not very manifest that he regards Modern Spiritualism as resting on a very insufficient foundation? One would have supposed he would have at least named Wm. Emmett Coleman, Alf. S. Hutchinson, Philip Diesinger, Anthony Higgins, Zenas Haines, William O. Leslie, William O. Harrison, and other stars in the work of exposing spiritual fraud; even if he did overlook the Hares, the Sinmonses, the Talmadges, Edmonds, Brittons, Sargents, the Mapeses, the Owens, and other prominent investigators of Spiritualism.

But to show to what short-commons Col. Bundy limited himself in hunting for names fit to shine beside his own, we will cite him further. He says:

"We can summon the true and brave reformers, too—George Thompson in England, Garrison and Giddings in America."

Well, that is rich, to be sure. Those great reformers, the last we heard from them, were residing "On the other side of Jordan." When here on the earth, we do not remember to have heard anything from them in the way of testimony as to

any investigations they had made of the subject of Spiritualism. If they were Spiritualists at all they kept it very much to themselves. That kind of Spiritualists may be very abundant, but they are of very little use to the cause of Spiritualism and are unworthy to be called friends of that cause.

Col. Bundy then "sails the seas over" to find some other names worthy to be mentioned with his own, as competent investigators of Spiritualism whose "deliberate convictions," whatever those convictions may be, confirm his own. He searches those enlightened regions of the South Sea in vain. It is only when he reaches India, and consults those shining Theosophs, Madam H. P. Blavatsky and her convert, Col. Henry S. Olcott, that he finds two names worthy to rank with his own, and most euphonious names they are—"Keshub Chunder Sen from his Calcutta pulpit, Peary Chaud Mittra from his study." What facts these Hindoos possess that prove Spiritualism to be true we are not told. And this is what Col. Bundy calls advocating and encouraging Spiritualism.

We say, without fear of contradiction, that Col. Bundy could take no course more calculated to utterly arrest the progress of Spiritualism than to seek to build it upon the opinions, beliefs and convictions of any man, or number of men, however influential; rather than upon its phenomenal facts and the teachings of returning spirits of all grades and conditions. We can conceive of no greater impediment to the spread of Modern Spiritualism than this editorial "Damning with faint praise those momentous facts and truths."

Long as this article is, we must ask the indulgence of our readers to especially notice the following attempt to justify his course in the management of the *Journal*. Col. Bundy says:

"As to the mediumship through which these facts come" (What facts? He has mentioned none.) "the fraud and error are on the surface and at the verge and margin, the reality in the broad central realm. We have sought in our sifting and exposure to make this perplexing and misty margin narrower, that all might better reach the central realm. With that found there is no doubt of the reality and excellence of a great deal of mediumship, as a precious help valuable yet not infallible. We bear willing testimony to the value and genuineness of good public mediumship, and we are all learning that much that is valuable is hidden from the public, yet known and prized by friends and families. Of this we need, and should have, more."

Can any person read that deliberate attempt to drag Spiritualism down to the degrading level of the barbarism of the Ancient Mysteries and Initiations; the sordid mummeries of Modern Free Masonry; and the impious and soul crushing assumptions and concealments of the Papal Hierarchy; and not see that the man who conceived and wrote it, is a foe to the cause of Modern Spiritualism? What "fraud and error," does this editorial fraud refer too? "On the surface and at the verge and margin" of what? What "broad central realm"? What "reality" to be found there? What "perplexing and misty margin" has this editor, who "talks too much with his mouth," sought, by his "sifting and exposure to make narrower?"

That Col. John C. Bundy and his Jesuit confederates have done all they could to envelop the grand truths of Spiritualism with a "perplexing and misty margin," that would be impenetrable by the spirits of light, or their cooperating friends of earth; is a fact, too apparent to have escaped the most careless attention of the true and faithful in the spiritual ranks. We have shown that they have stopped at no crime in their sacrilegious and unhallowed efforts to trample truth under their feet. But we assure these murderous, perjured, lying frauds, that they have totally failed to dim a single ray of truth from the spirit world; and it will take something more than this Jesuitical twaddle of Col. Bundy, through his *Organ of Jesuitism*, to make it appear otherwise.

That "perplexing and misty margin" was manufactured by the Roman Propaganda, to preserve their most cherished secrets, and keep them from the world, but they made their "margin" so narrow, that it would not answer their purpose, and those secrets have become the property of the world. That "central realm" of which Col. Bundy speaks, is that central realm, which every Catholic priest points all his religious followers to who question him in relation to Modern Spiritualism. It is limited to the Pope of Rome and those authorized by him to enjoy it. If that is not the case we want Col. Bundy to specifically state how he knows there is such a "central realm;" what he knows about it, and how and where it is to be found. If Col. Bundy will promise to show us that central realm about which he claims to know so much, we will go to Chicago, to Rome, or any other place to get a glimpse of it. As Spiritualism has presented itself to us there is no "central realm" to it. It is as broad as the universe, and limitless as the Over Soul of that universe. Do not blame us Colonel if we consider that "perplexing misty margin" and that "central realm" as Jesuitical bosh.

But let us see whether we can get even the part of a sentence of this editorial diversion that can be regarded as worth the paper on which it was written. He says:

"We bear willing testimony to the value and genuineness of good public mediumship, and we are all learning that much that is valuable is hidden from the public, yet known and prized by friends and families. Of this we need, and should have, more."

What does Col. Bundy mean by "the genuineness of good public mediumship?" Does he mean such public mediumship as can be found in the storm-tried experiences of Henry Slade, Charles Foster, J. V. Mansfield, Mrs. Pickering, Mrs. Mary Hardy, Mrs. Fanny Conant, Mr. and Mrs. Holmes, Henry C. Gordon, Mrs. Boothby, Mrs. Thayer, Mrs. Miller of Memphis, Tenn., Mr. and Mrs. Bliss, Alfred James, Mrs. Anna Stewart, Miss



Laura Morgan, Mrs. Markee, Jonathan Mott, Mrs. Morrill, Harry Bastian, Mrs. Simpson, and other vilely slandered and suffering public mediums? If Col. Bundy knew of any public mediumship superior to that illustrated by this array of grand, reliable and faithful mediums, it is about time he should begin to name them. We know there are hundreds of persons who want to find such mediums if in existence. It is the falsehoods and slanders that have been heaped upon these grand media that Col. Bundy would have his readers believe constitute that "perplexing misty margin" that prevents access to some central realm where "the reality and excellence of a great deal of mediumship, yet not infallible, is found."

But why follow this arrant dissembler any further? He is alike the enemy of mediums and Spiritualism, and his sole aim is how he can do the most to discredit both. Like all hypocrites, Colonel Bundy "talks too much with his mouth," as witness the following closing sentence of his disgusting cant:

"We have been largely paid for our toils and trials, our doubtful criticisms" (the italics are ours) "and troubles, for we have won rare Spiritual truths. We can all persevere, for there is a great deal yet to learn, and we shall gain in wisdom and charity and justice as we go on."

We know, Col. Bundy, you have been largely paid for the falsehoods you have published and the punishment you have received therefor, and it has been in other currency than the truths of Modern Spiritualism. The kind of Spiritual truth you have won is such as the Jesuit enemies of Modern Spiritualism claim the right to monopolize. It is very true, Col. Bundy, that you have very much to learn, and one of them is, that no canting prating about charity will screen you from the exposure that justice demands shall be made of your treachery to Modern Spiritualism and the Spirits of Light. If ever wisdom was needed it is in your case.

Reader, it is our present work to remove the impediments in the way of the Spiritual Car of Progress, and finding Col. Bundy in the way of it and in a fair way to be crushed—with that charity that has always governed us, we vigorously jerk him out of the way. If he is so infatuated as to place himself in the way again we will be less particular where we land him. More facts and less posturing is now the order of the day. So say the spirit world and so say we.

#### The So-called Socratic Method.

Good morning, Mr. Truman! They tell me you have turned Spiritualist?

You mustn't believe all you hear, Mr. Churchman; still, in this case, they tell you truly.

I am sorry to hear it.

Why?

I am down on Spiritualism.

Why?

Well, partly because it is a humbug. That's what I used to think, but I have looked into it, and I have changed my mind. Have you examined the subject?

No, I have not and I don't intend to.

Why not?

It is enough for me that it teaches that salvation is to be obtained otherwise than by a reliance on the blood of Christ.

Just so.

Yes! If an angel from heaven were to preach another Gospel than the Gospel of Jesus Christ, I would not believe him.

Perhaps mine is the true Gospel.

That can't be.

Why?

Because it contradicts the Bible.

What is the Bible?

The Bible is the Word of God. Holy men of old spake as they were moved by the Holy Ghost.

What holy men?

Well, Mathew, Mark, Luke and John, among others.

What do you know about John, for example?

John was the beloved disciple, the author of the fourth Gospel.

It don't say so.

What does it say?

It says the Gospel according to St. John, not by St. John.

Oh, well, he wrote it.

When?

About the year 90 A. D. John lived to a great age.

The proof?

Do you doubt it?

I do.

Why?

Because I have just been reading a book in three volumes called *Supernatural Religion*, which shows that the Gospel according to St. John did not exist till the middle of the second century, at the earliest.

You mustn't believe all you read. That book was written by some Infidel, no doubt.

It is generally attributed to Mr. John R. Seely, Professor of Modern History at Cambridge University, England, author of *Eccle Homo*.

I venture to say the clergy don't acknowledge any such nonsense as that.

Well, what do you think of the Rev. Samuel Davidson, Doctor of Divinity and Doctor of Laws, sometime Professor of Biblical literature and Oriental languages in Lancashire Independent College, and author of the "Introduction to the Study of the New Testament—critical, exegetical and theological," a work that stands confessedly at the head of its class in the English language?

What does he say?

On page 520 of the second volume of the edition of 1868, he says:

"No certain trace of the existence of the fourth gospel can be found till after Justin Martyr, i. e., till after the middle of the second century. That Gospel came into use, in the first instance, among the Gnostics, the followers of Basilides, Valentinus and Marcion, who do not seem to have ascribed it to John. Towards the end of the second century, and not till then, it was assigned to the Apostle by fathers of the Catholic Church and by canons. On what ground this opinion rested cannot be ascertained. One thing is clear—that the fathers who believed in its Johannine authorship neither assert nor hint that they relied on historical tradition for their opinion."

You astonish me. I always thought more of the

Gospel of John than I did of all the others put together.

So did I; and so I do still. In my opinion it is the most wonderful book in the world.

Then you believe what it says?

Yes; a great deal of it.

Very well. The mere difference of 60 or 70 years in its date makes no difference.

Stop!

Why?

I don't believe it relates to a man. It is allegorical.

What do you mean?

I mean that the Gospel of John and the other Gospels are intended to teach an esoteric doctrine essentially the same as that of all the other religions of antiquity, namely the worship of the heavenly bodies; and particularly of the spiritual Sun in the sky, the brightness of the Father's glory and the express image of his person.

Why, it says expressly he was made flesh and dwelt among us.

So did all the Pagan fables. Osiris, Bacchus, Apollo, Hercules, and others—personifications of the Sun—all came down from heaven and dwelt a longer or shorter time among men. They were usually born of a virgin, too, like our Lord.

These were fabulous characters.

No more fabulous than the incarnations of the Sun mentioned in the Old Testament.

What do you mean?

Why, my dear sir, the Old Testament is full of them.

Tell me one.

The prophet Jonah is one. Do you believe the whale swallowed Jonah?

Yes, I do.

Good boy! So do I. Do you believe it was a real whale?

Certainly. Why not?

Why not? Because you are not a fool. My dear sir, a real whale's throat is too small, for one thing; and want of air is another. But, after all, such objections don't go to the root of the matter. The trouble is, it is almost impossible for us moderns to understand the method of oriental and especially of Jewish teaching, which was altogether by parables and allegories, saying one thing and meaning another. Nothing is more clear, for example, than that Jonah means the Sun, who, at the winter solstice, is like Hercules (who also was a personification of the Sun), devoured and then restored by a sea monster. Now-a-days the man who takes the story literally, I don't care whether he be a clergyman or a layman, is simply *peu instruit*.

I don't understand Latin.

I merely used a polite phrase, which means, in the Hebrew tongue, that he is apt to make up for want of knowledge by an increase of zeal. No one is so tenacious of convictions as the unlettered man who can see things only from one, his own, point of view. You will probably be surprised when I tell you that Samson is another personification of the Sun.

I don't believe it, but at all events Jesus was an historical character.

Was he? What history speaks of him?

Well, the Gospels in the first place. Even if you leave out John, there are the other three, what they call the Synoptics. By the bye, what does Davidson say about them?

He says: "The canonical Gospels of Matthew and Mark cannot be identified with the *logia* of Matthew and the things said and done by Jesus, which Mark wrote, mentioned by Papias. \* \* \*

Not till the latter half of the second century did the present Gospels assume a canonical position, superseding other works of a similar character and receiving a divine authority."

I begin to see what you are driving at. You mean to say that for the miracles and resurrection of our Lord we have not the testimony of eye-witnesses.

Just so. And I mean to say that for our miracles and the resurrection of the dead which we preach—what we call materialization—we have the testimony of eye-witnesses.

Humph! I will talk to you again about this. At present I have an engagement down the street.

Good-bye.

Good-bye.

#### Corroborative Facts.

MOUNT LEBANON, Jan. 24, 1880.

Your "Experiences with the Spirit Enemies of Spiritualism" are suggestive of communications received in 1841, during the height of spiritual manifestations among Shakers, of which the following language is a sample:

"Since the present marvellous outpouring of the Divine Spirit begun you have been permitted to enjoy these blessings and wonderful gifts in a great degree of peace, and in a measure unmolested without and undisturbed by rebels and traitors. But think ye that Satan and his dark hosts have been asleep? Think ye they have not been greatly alarmed and disturbed by the multitudes of angels and ministering spirits that they have seen constantly passing and repassing from heaven to earth, and the innumerable sounds of their trumpets which have made the heavens and earth ring and the infernal regions tremble? Nay, verily, they know that all these things are for the overthrow of the powers of darkness, and such alarm and consternation hath never seized the dark regions before. Truly, had it not been for the powerful hosts of protecting angels and spirits which covered Zion, and stood between you and the powerful spirits of darkness, they would in their rage have torn you in pieces and utterly destroyed you, if they had rent the world in pieces to effect it. For this they are powerful enough to do, were they not restrained by the power of the protecting angels of God."

Mediums and all were taught that the way to shun those dark influences was to keep wholly in the light—that is, without unworthy concealments, to keep peace and union together, and above all to obey their highest convictions of duty and right. When any one consents to violate any know moral obligation, or principle of duty, dark spirits are pleased and gain control. The same conduct repels bright spirits, who will cleave to us if we will cleave to them. It is not given to spirits to take away our freedom of choice so long as we are in probation, for on this depends our responsibility. But we can surrender that freedom to those who will exercise their acquired power to our injury, if we unite with them in any unprincipled act, or allow any evil habit, or useless indulgence of any bodily appetite or propensity for mere sensual gratification. For he that committed sin or error is the servant of sin, and all are servants of whomsoever they yield themselves servants to obey—whether of sin or falsehood unto death, or of obedience unto righteousness.

ORDEAL.

#### A Remarkable Test of the Mediumship of Dr. J. V. Mansfield.

We have received from our valued friend A. F. Albright, of Great Valley, Cattaraugus County, N. Y., a detailed statement concerning the life and character of Mr. Stephen A. Sykes, of Kennedy, N. Y. Mr. Albright's narrative is a most interesting and friendly tribute to the memory of Mr. Sykes. The latter, owing to domestic troubles, in a desponding mood, resolved to commit suicide, and did so by leaping from the New Suspension Bridge, just below the Falls of Niagara, into the abyss of that river. Before committing the rash act he wrote the following letters:—

"NIAGARA FALLS, Dec. 24th, 1879.

"Well, Frank, I suppose you would like to hear from your old friend once more. Left Kennedy, 23d, a little before five, arrived in Buffalo about 8 o'clock p. m. Had a good dry land bed—coughed quite hard—kept up a free thinking, as usual. I do not approve of making changes in this way, but excuse for this time, I will never do it again. A day in mid-summer could not be more calm. Many will make light of this, but keep self-possessed. The thoughts of leaving my loved ones take all I possess. I think at about three or four o'clock it will take all I possess. Love to all.

"Farewell."

This letter was addressed to Mr. Albright, but not signed. The following was written to his sister, Mrs. Larabee, of Little Valley, N. Y.:

"Mr. S. A. Sykes passed this life on the 24th inst., by slipping from the suspension bridge into the watery deep below the falls. Cause general debility, situation of family, etc. He left a good motto, 'Love to all—malice towards none.' I think I do (his son) will send Julia and Laura a small present. Good bye, loved ones."

On January 5th, inst., Mr. Albright availing himself of the most generous and liberal offer of Dr. J. V. Mansfield, sent us a sealed letter to be forwarded to that astonishing medium. It was as follows:—

"GREAT VALLEY, Jan. 5th, 1880.

"STEPHEN A. SYKES, 'Spirit Land'.

Your letter of 24th of December last, came duly to hand, and was perused with wonder and astonishment, not only by myself and family, but also by many others of this place. Your son Iddo has been here. I think he divines the cause aught that led you to take that fatal leap. And now, dear brother, will you please answer the following questions through Dr. J. V. Mansfield, of New York City. Please follow this letter and if possible answer these questions:

Did you have any misgivings during the 24th, or at the trial hour?

Were you at your sisters in spirit soon after the occurrence; and had you anything to do towards effecting that crashing sound as though a lamp-chimney had fallen and broken or with the little piece of the sewing-machine? Has your sister divined the cause correctly?

Can you tell me what you called your belief when here? Do you find it true? How about Spiritualism?

Give any other general information you may see fit to communicate to myself or friends, and it will be thankfully received and considered.

Had you premeditated that fatal leap before leaving Great Valley for your son's at Kennedy?

How long were you conscious after leaving the bridge?

Is the account of the matter in the *Cattaraugus Republican* correct in the main?

Was your body seen in the whirlpool, or has it been recovered yet? Or, can you tell—where it can be found?

Do you regret having taken or driven the life from the old body in so rash a manner, or would you do so again were you back and had not made the promise to me never to do it again?"

"Your friend and well wisher,

A. F. ALBRIGHT."

This letter doubly and most carefully sealed was forwarded by us to Dr. Mansfield. It was promptly written to and returned to us with the answer, both of which we at once mailed to Mr. Albright. A few days thereafter, the sealed letter unopened and just as it had been sent to Dr. Mansfield, and the answer written by his hand, were returned to us. On opening the letter we found that it could not possibly have been opened and that it was perfectly intact, as it had been enclosed by Mr. Albright. The reply in Dr. Mansfield's own writing was as follows:

"MY DEAR STEPHEN:—It is all over, rash as it may seem to you. I have been—yet the die is cast and Stephen A. Sykes is a spirit on the whirl of eternity. Life had become burdensome to me, and I thought the best thing I could do was to try the other side of life, if there was one. You know what my views were touching life beyond the body. But, be that as it may, I found the spiritual theory correct. No one, more than I could have been better pleased. Yes, my dear Albright, the soul of man is immortal. But to your questions:

1. Well, knowing as much as I do now of spirit life, I would not be so willing to take my life were I again permitted to live my life over in the body.

2. The step I took left me, in less than seven minutes with my dear sister in the summer-land. She exclaimed, 'Oh! brother, Stephen, why did you come thus, for by such a step you have lost much.'

3. The lamp-crash, or what seemed to be that was produced by Stephen A. Sykes. So be at rest on that. Sister was correct in her conclusion.

4. There is no ism true but Spiritualism.

5. I had; and made several attempts to execute it, but when the time came my heart failed me for the step was one in the dark.

6. I was conscious for about two minutes, as it appeared to me. Sister said I was about seven minutes after I made the leap before I made my appearance before her.

7. Well, tolerably so. [The account in the *Cattaraugus Republican*.]

8. I do not think it has ever been seen. It would not now be recognized in its fragments.

9. I wish I had not, but such wish is folly. The die is cast, and I will make the most of it. Tell all of my dear ones and friends not to do as I did, but bide the time allotted them by Him who holds all matter, animate or inanimate in his grasp.

STEPHEN A. SYKES."

January 10th, 1880.

In view of the facts as we have stated them, and know them to have been, we ask what possible explanation can be given of this wonderful response to that doubly enclosed and perfectly sealed and unopened letter, other than that the spirit of Stephen A. Sykes influenced the writing of those replies. In the face of such facts as these, can any person possessed of common sense doubt the

truth and infinite importance of Spiritualism? Is it not amazing that such momentous occurrences are carefully kept from the knowledge of the people by the press, the clergy and the various blind guides of mankind? It is an infinite satisfaction to know that this cannot always be so. Friends of truth do all you can to circulate the papers that are striving to spread this information before the world.

#### Blackfoot and His Indians at Work in Texas.

MELISSA, Texas, Dec. 30, 1879.

To the Editor of Mind and Matter:

The last number of your paper, dated Dec. 27th, (or at least the copy I received) must have gone through the magnetising process at the hands of some one. I got the paper with a number of others from the postoffice, and immediately on taking hold of it, I felt that peculiar "magnetic thrill" which I have often felt in a circle, especially if another mediumistic person beside myself was one of the number. On taking the paper home and attempting to read it, I found that I could not hold it in my hands steady enough to read it, and was compelled to lay it in my lap for that purpose. Next day I started out to experiment, and found that it affected a great many when they attempted to hold it. One old lady, to whom I handed it, could not hold it any length of time, saying that it hurt her elbows. A young telegrapher, after holding it a second, explained: "Why, it is full of electricity." I found some few persons that were not affected by coming in contact with the paper. Now, I would like to know if any one magnetized that paper or other papers in your office? Or, to put it more plainly, was any pains taken to magnetize a certain number of papers? I should judge Bro. Bliss had something to do with handling the particular paper I got hold of—and am led to this conclusion from reading the remarkable cure effected through MIND AND MATTER, at Holyoke, Mass. If no particular pains were taken to magnetize any papers of 27th inst., please ask Bro. Bliss to take particular pains with the next copy sent to me, marking the copy, and I will report the result of my experiments. Say to Bro. Bliss I will consider it a great favor if he will do this for me. May success attend you, and long may you live to publish MIND AND MATTER, in my earnest wish.

Fraternally yours, A. WHITING.

#### Miss Laura Morgan and Mrs. Miller, and their Noble, Fearless Work.

DENVER, COL., Jan. 13, 1880.

Editor Mind and Matter.

DEAR SIR:—I came here three weeks ago to-day, expecting to remain only two days. I found Miss Laura Morgan doing comparatively nothing. I commenced immediately to ascertain the cause, and have been handsomely rewarded for my trouble. We have had several sittings with marked results. Spirit friends come to meet, walk and talk with us as of yore. They come out of the cabinet fully materialized, often leading the medium to the door, for all to see spirit form and medium at the same moment. Several of these spirit forms have been fully and completely recognized by friends, and I may add the best and most influential families of Denver have visited this medium with the above results. Yet, some "Bunko" ninnies, have dared to call her a fraud. They ought to be "shot on the spot," the whelps. Those however, who have seen her manifestations here know her to be genuine. Thank God for that. The good spirits will see to it, that this superior medium is not harmed by yelping curs.

Mrs. Miller, late of Memphis, is here giving remarkable tests of her power as an independent slate writing medium. She cannot give materializing sittings on account of ill health, but is doing much good with her tests before skeptics.

D. C. GILE.

South Pueblo, Col.

#### KIND WORDS.

J. F. Merriam, Lawrence, Mass., writes: "It is through your kindness that I have received one or two copies of your paper. I am pretty well supplied with papers now, but I have thought that perhaps I might be instrumental in soliciting a few subscribers, if I should have it sent to me for a while. I will therefore enclose \$1.35 for six months. You will please send the picture called the 'Orphan's Rescue,' and I will add a photograph of yourself if it will be agreeable."

Mrs. Elmira Wilson, At, Fulton Co., Ohio, writes: "Enclosed find remittance of \$2.15 for one year's subscription to MIND AND MATTER, commencing with the first number of the present month; also the 'Dawning Light' or 'Birthplace of Modern Spiritualism' premium, as advertised in your paper. I have taken the R.-P. Journal ever since it was first published, and thought I could not do without it, and could not as long as it promulgated the principles of the harmonious philosophy. But when it got to be the organ of jealousy, spite, and revenge, and slandering its superiors, I could endure it no longer. And when that detestable sheet of October 25th came to hand I would have stopped it at once; but as I paid for it in advance I thought I would let it continue till the time expired, which is the first of February. Then good-bye, Journal!"

Benjamin Elliott, Kansas City, Mo., writes: "I am very anxious to get every paper—they are so interesting to wife and I. We read them and pass them around to our neighbors, and hope to get them interested so that they will subscribe. I think every man and woman and child that is old enough should read MIND AND MATTER. The manner in which you treat the old rotten myths called Jesus Christ, Virgin Mary, the Immaculate Conception, etc., is perfectly grand, and calculated to enlighten and improve the human race. Spiritualists and free thinkers should be very thankful to you for the information you are giving them—the grand good food so elevating to every soul that will take heed, and I should think all mediums would see that you are indeed their friend, and never cease to thank you for so nobly defending them against the attacks of Bundy & Co., and their kind. I long for the day when such rotten combinations will not be popular enough to have a subsisting existence given them. They have cursed humanity long enough; let us have all the light we can get; no danger of getting too much; and it is my desire that you may live long enough to tear down and decently bury all the old theological impositions which you seem to be doing in good style. I hope that success will attend you and all friends working with you in the cause, and that you will prove faithful unto the end. I am sincerely yours for the war of truth."



## EDITORIAL BRIEFS.

Mrs. C. B. Bliss is at present "resting from her labors" at her home in Philadelphia.

Mrs. R. Shepherd has filled her engagement with the First Association of Spiritualists, of this city, with distinguished success. She is doing a grand work. She goes to Washington, D. C., to speak during February.

DURING the past two weeks Mr. James A. Bliss has had nearly four hundred calls for Blackfoot's magnetized paper. He works hard to keep up with the demand, and if he is not able to do so promptly he hopes the friends will bear with him patiently, as all who apply will be answered sooner or later.

We have received from Nederland, Colorado, an order for a year's subscription, with a sealed letter enclosed for Dr. Mansfield; but the sender of this letter has neglected to send his name to us. If any of our subscribers in Nederland, Col., can throw any light upon this matter they will greatly oblige us.

R. C. FLOWERS, editor of *The Lightning*, Alliance, Ohio, will address the Co-operative Association of Spiritualists at Assembly Buildings, S.W. cor. Tenth and Chestnut streets, on Sunday afternoon, Feb. 1, at 2.30, and evening at 7.30 o'clock. We bespeak for Mr. Flowers a hearty welcome. Further notice of the lecture will be given in the Philadelphia *Ledger* on Saturday morning.

ALFRED WELDEN, of New York city, called at this office last Wednesday morning and reported that the Second Society of Spiritualists, of New York city, was in a most prosperous condition, and were determined to succeed by employing first-class talent to fill their rostrum. Prof. Henry Kiddle will speak for them the first part of the month of February, and Moses Hull, of Boston, Mass., the latter part of the month.

Mrs. NETTIE PEASE FOX has returned to Rochester, N. Y., in answer to an imperative call from the society she has labored with for the past year or more. Mrs. Fox had made an engagement to remain in Philadelphia and continue her grand lectures until May, but her Rochester friends would not have it so. Their high appreciation of Mrs. Fox is well deserved. She won golden opinions from all who were so fortunate as to hear her while here. It was with deep regret that the Society of Co-operative Spiritualists parted with her. May she prosper as she deserves to do.

"EAST LYNNE, OR THE ELOPEMENT."—The Co-operative Association of Spiritualists will have a benefit at their Hall, corner of Tenth and Chestnut streets, on Thursday evening, February 12th, M. S. 32, when the above emotional drama will be presented by a carefully selected dramatic company of ladies and gentlemen, who have been performing in various towns throughout the State, with great success. The play is a strong one, and under the management of Mr. David S. Ormond of Boston, a gentleman well versed in the dramatic business. Nothing will be left undone to make the performance pleasant and entertaining. Tickets 25 cents; reserved seats 50 cents; to be had of the Board of Managers of the Association, or at this office. We trust that this first entertainment of the new Association in this direction will be sustained as it should be.

JOHN A. HOOVER, the special correspondent of the *R.-P. Journal*, in Philadelphia, who kept yelping at our heels to divert our attention from his skulking master, and whom we kicked into silence for months, gets off this whine in the last *Journal*; he says:

"Care should, however, be taken in the selection of choice and pure literature for the home; I say this because there is some literature claiming to be spiritual, which I deem unfit, both for the family or for general circulation."

Say you so, John, and why did you not muster courage and honesty enough to say to what literature you referred. Your readers would have then been able to judge of your capacity as a critic. Better remain silent, John, when you are afraid to say what you mean. It would look better at least.

CABINET seances, except when held under stringent test conditions, and preferable for purposes of scientific research, have long been condemned in England by those who know most about them, because of the injury they otherwise do to the mediums, to the observers, and to the movement.

—*R.-P. Journal*.

Will "those who know most about them" tell us how stringent those test conditions should be? Our experience has shown us that no test condition can be made that the power of spirits cannot set at naught when they are determined and prepared to do it. The one great object that should be aimed at in all precautionary measures in the way of tests, is the protection of the person and reputations of mediums against the misuse of them by malignant or ignorant spirits. That is the point that needs all possible care. Protect, cherish and encourage the mediums, and thus enable them to convince an obstinate world of what its welfare and happiness requires it to know.

Mrs. MARY DANA SHINDLER, formerly one of the editors of *The Voice of Truth*, in a letter to the *R.-P. Journal*, goes out of her way to make the following unladylike wholesale insinuation of dishonesty against mediums for spirit materializations. She says:

"I saw no 'materialization' while in New York, nor did I seek for it. While I believe it to be a demonstrated fact, I have too little confidence in most of the mediums now advertising wares, to expend my time and my money in a search so often unsatisfactory and delusive."

Who asked you, Mrs. Shindler, to spend your time and money? That last word would denote that if you could have been a "dead-head" you would not have been so fastidious. And yet, in view of that wholly unwarranted insinuation that,

most public mediums are dishonest and untrustworthy, Mrs. Shindler closes her letter by saying: "I am, Mr. Editor, yours for truth and justice." We should think so, Madam, but it is the same kind of truth and justice towards mediums, as the editor addressed, has almost ruined his paper by filling his columns with it. It did the business for Mrs. Shindler's, so-called, spiritual publication, and it looks very much as if the *Journal* would follow in its wake to oblivion through the same cause. Warring upon mediums who are faithful to themselves and their spirit guides is a very poor way of showing friendship for Spiritualism, and especially when that warfare consists in falsehood and slander expressed or insinuated. We would ask Col. Bundy if Mrs. Shindler and John A. Hoover are representative contributors to his model spiritual journal, and if so, who do they represent besides him and themselves? Let the mediums alone, or you will surely get hurt, all of you.

Our friends of the *Banner of Light* will please forgive us for giving so much of our attention and space to their Chicago rival. He is the only toad in the spiritual puddle that is doing all he can to rile its waters, hoping thereby to hide his loathsomeness from public view. We want the waters of Spiritualism kept pure and clear, and that toad must be made to keep quiet or be sent high and dry out of it. You have kept so quiet that we hardly knew whether you thought the Winter was perpetual or not. If you had concluded to go into permanent winter quarters and pass the remainder of "the accepted time" in listless hibernation you could hardly have shown less signs of living energy. Your friend, Cook, got ashamed of it and thought that he would stir the mud, for you, but he and yourselves accepted our admonition that it would not do. As you seem disposed to follow our advice, we tell you the full Springtime has come and it is about time you should begin to pipe those notes of spirit cheer for which you were one so welcomed. We are, however, compelled to take issue with you on one point, and that is where, in replying to Rev. Joseph Cook, you say:

"Spiritualists may be found in every city, town, village and hamlet in the entire country. They are in the church and out of the church. There are thousands of private mediums not known to the public at all—at the firesides of the wealthy as well as in the hovels of the poor—where spirit communion is of daily occurrence."

In that sense the whole human race have been Spiritualists always, for no well-informed Spiritualist will question that direct spirit communion with mortals has existed from the time man became a reasoning being. It is not those who realize the fact of spirit communion, that are Spiritualists in the sense in which the Rev. J. C. used that term; and he used it in the only sense the present signification admits of. Those only are Spiritualists who, not only know the truth of Modern Spiritualism, but who openly testify to that truth as wholly inconsistent with the teachings of theology. Where are those church members to be found who do this—where those thousands of private mediums unknown to the public? Spiritualists are those only who are willing to identify themselves with the active work of aiding the spirit world to get the facts of the after life before all mankind, and who openly assert their convictions of its truth. To call church members Spiritualists, would be as meaningless as to call all who believe in a vicarious atonement for sins, Christians.

NINE out of every ten of the of the greater public troubles which have afflicted Spiritualism in America have originated in cabinet seances, and if such had been condemned years ago in that country the movement would now have been in a much better position there. Good mediums can obtain excellent materialization phenomena while they are held hand and foot in an open circle off their premises; so why should a cabinet be called into use?—*London Spiritualist*.

This kind of spiritual journalism is the disgrace of that department of literature. It is copied by the *R.-P. Journal* without note or comment, and therefore, no doubt, comports with the views of the editor of that paper. Neither of these editors, much as they profess to know about the work of the spirit guides of mediums, have not learned the simple fact that the guides of those mediums can alone judge what can and what cannot be done through them. The medium who would undertake to dictate to his or her guides in such matters, would be a greater fool than these wise editors prove themselves to be by such preposterous assertions. Where are the mediums who can get materializations such as are so often witnessed at seances where cabinets are used without such cabinets? It is simply not true, except in the presence of a very few persons, and only then to a very limited extent. It would indeed seem that the aim and object of these so-called spiritual journals is to bring about a state of affairs that will render spirit materializations as difficult and seldom as possible. It will be our constant aim to make them as frequent and easy as possible. No medium nor spirit who could do more than is done through or by them, would stop short of making their work as positive as possible. That spirit materialization has been the especial object of attack on the part of the secret and open enemies of Spiritualism is most natural, for it affords the only positively absolute proof of the spirit life that it is possible for spirits to give through mediums. For that very reason it is the very citadel of Spiritualism, and must and will be held, though all else has to be surrendered to the foe. We are not surprised to know that the *London Spiritualist* is among the limping journals in view of such a manifestation of a lack of sense on the part of its editor. In the winnowing of the wheat from the chaff of Spiritualism, the *London Spiritualist* falls well out towards the chaff. It is so shrivelled, spiritually, that it is hard to tell whether it has a germ of Spiritualism in it or not.

## What Good in Spiritualism? The Question Answered Through Dr. J. V. Mansfield.

DEANSVILLE, Oneida Co., N. Y., Jan. 22, 1880.

Dear Brother Mansfield:—I received your note accompanied with the message from my wife, and could you have seen the tears of joy that coursed down my cheeks as I read it, you would then know my feelings. Oh, glorious truth of immortality! I cannot express what I felt.

In that message everything was complete—names of father and mother Stebbins which were not thought of in my sealed letter—names of children also not mentioned—all in order.

What I would say is, God bless you, brother, and may you long live in the exercise of your God given gift to bless humanity. I am now seventy-five years old; was educated in the Orthodox school—a very poor scholar. My spirit guides kept me safe from the snares placed before me. At the age of sixteen I was free, and a Spiritualist, but did not know it. The first tiny raps at Hydesville, found me ready to receive their teachings.

I am now anxiously waiting and ready for the change. I may write again sometime. My friends are mostly all over the river, and when I get lonely, I sit down and write to them a letter which is always answered correctly through your post-office. Your friend as ever,

Z. T. BARBER.

## An Answer to Elder G. B. Avery.

TYRINGHAM, MASS., Jan. 22, 1880.

To the Editor of *Mind and Matter*:

Elder Giles B. Avery having alluded to me in his defense of Shakers in *MIND AND MATTER* of Jan. 3d, will you please say in the next issue of that paper that in all my communications with outside parties, both public and private, I have never uttered an untruth regarding the Society. Neither intentionally "misrepresented" them on the subject of Spiritualism or any other. I have spent many years with the Shakers, sincerely doing all I could, both spiritually and temporally, for the good of the community at large. Have recently left on account of my changed faith, and highest convictions of duty—enduring the deepest trial and greatest sacrifice of my life. The Shaker home and friends, up to the time of leaving, have been my voluntary choice. I have loved them and they have loved me. I love them still, and feel most grateful for all their kindly interest in my behalf; would have gladly remained had the conditions been such as to have warranted me in so doing. I believe that faith and works should blend. I believe in individual exercise of reason, and, that through self-exertion, and the unfoldments of new truths and knowledge, we are each to be our own saviour.

Truly yours, JULIA H. JOHNSON.

## Special Notice From "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office. 21

## KIND WORDS.

Mrs. O. J. Patterson, of Butler, Wis., forwarding subscription, writes: "I like your paper very much. May success attend you."

C. N. Nute, Bloomington, Ill., forwarding subscription writes: "For your defence of the Blisses and other mediums I desire to thank you."

C. E. Langdon, Fairport, N. Y., sending subscriptions writes: "I think more of your paper than any other I have ever seen, and only wish it was a daily instead of a weekly."

John Hardy, 329 Tremont St., Boston, Mass., renewing subscription, writes: "God and the angels bless you for your faithful and successful defense of persecuted and deserving mediums."

T. Wardell, St. Ansgar, Mitchell Co., Iowa, writes: "I am told the time is near at hand when every spiritual newspaper will be magnetized by media, employed for that purpose, and sent on its mission of mercy to heal the sick and instruct the ignorant. If such a healing agency could be sent out from your office, your readers can afford to pay for it, and bid the pills and potions good-bye."

Ezra H. Heywood, editor of *The Word*, Princeton, Mass., writes: "I am glad you have rejected the A. D. chronological yoke. It is amazing that so many Liberalists who are opposed to 'God in the Constitution,' still recognize God in the calendar by dating A. D. making the sign of the cross every time, they write a letter, draw a check or receipt a bill. Your message department is exceedingly interesting. The sentiments purporting to come from spirits Patrick Henry, Judge Abraham B. Olin and Francis Gillette (who was a correspondent of mine on the Labor Question), are full of truth tersely expressed. I allude especially to what they say relative to liberty, love, labor and government, subjects especially interesting to me."

Reading Rooms of Denton Library Association, Denton, Texas.—Dear Sir: I am instructed by the Denton Library Association to request that you be kind enough to send us your valuable paper, to be kept on file in the Reading Rooms of our Association. Should you do so, each number of your paper will be carefully filed and preserved, and at the end of each volume will be elegantly bound. The name of your paper, its price of subscription, etc., will be printed in our lists of publications, which are framed and hanged in conspicuous places in our rooms, and the names of the publishers, or donors, placed upon our Roll of Honor. Our Secretary will be authorized to receive subscriptions for your paper from any one desiring to subscribe for it, and to promptly remit the money therefor. Hoping to have the pleasure of adding your valuable journal to our collection we remain, with kindest regards and best wishes for your prosperity. D. N. Dodson, President; H. B. Marshall, Secretary. [We cheerfully accept the very complimentary offer.—Ed.]

All persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

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OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

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Psychometrist, Clairvoyant and Magnetic Healer.

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A. HARTMAN, M. D.

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266 Longworth St., Cincinnati, Ohio.

## PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly Buildings Hall, S.W. Cor. Tenth and Chestnut streets. Mr. R. C. Flowers will occupy the rostrum Sunday, February 1st. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets. Mrs. E. Watson, will occupy their rostrum, every Sunday during the month of January, at 10½ a. m. and 7½ p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—259½ N. Ninth st. Free conference every Sunday afternoon at 2.30 o'clock.

## PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro, Magnetic Healer, has removed from 1131 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnoses from 4 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

Charles St. Clair, Developing and Healing Medium, Hall, 240 South Fifth street. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, No. 2 Aiken Ave., near 14th N. Fourth St. Sittings daily.

James A. Bliss, Test Medium, will until further notice, devote every Tuesday afternoon in each week from 12 a. m. to 7 p. m. to private sittings, for communications, development of Diseases by hand or battery. Diagnoses from 4 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. W. H. Young, Healing medium will be in Philadelphia, Monday and Wednesday of each week. Hours, 9 a. m. to 3 p. m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 2049 Market st.

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Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Alfred James, Trance and Test Medium and medium for form materialization. Private sittings at No. 1, rear of 635 Marshall street below Fairmount Ave. Materialization seances at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening.

Mrs. E. S. Powell, Clairvoyant, Trance and Test Medium, 259½ N. Ninth st. Public test circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. m. to 5 o'clock p. m.

Mr. and Mrs. T. J. Ambrosio, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 223 N. Ninth street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.



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This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



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## HOMeward

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Now fades the glimmering landscape on the sight,  
And leaves the world to darkness and to me."

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Truth Seeker Collection of Forns, Hymns, Recitations, Forns of Marriage, Funerals, and other matters	75	08
Voices—A Poem in four parts, by Barrett	1	00 10
Visions of the Beyond	1	25 10
Vital Magnetic Cure, by Dr. Evans	1	25 10
Voices from the Spirit World, by Isaac Post	1	25 05
What is Spiritualism? by Thomas G. Foster	25	02
Apocryphal New Testament	1	25 05
Age of Reason, by Thomas Paine	75	05
Analysis of Religious Belief. Vis. Amherley	3	00 00
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Common Sense Theology, by Hamilton	1	25 10
Eating for Strength, by Dr. Holbrook	1	00 00
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Hedged In, by Mrs. Phelps	1	25 10
Heathens of the Heath, A Romance	1	50 10



## THE POOR INDIAN.

T. P. NORTON.

Ye woods! drape with mourning the home of his birth;  
Let clouds black as Erebus darken the earth;  
And thou fiery moon; who hast blushed at the sight;  
Go tell all the stars in their path through the night,  
Stay the sun in his course, let the future be dark.  
While heaven's misery resounds through its arc.  
Ye large-leaved Sycamores! tremble with pain,  
And ye winds, through the pines breathe a mournful refrain.  
Ye bright laughing waters; weep blood with your tears;  
Till the fountain ne'er dry in the darkening years,  
Till the land has atoned for the crime of the age;  
Which time can ne'er written on history's page.  
Back! back to oblivion; the robber's decree:  
Go down! cry his hordes to your tomb in the sea:  
By his own cruel brother the die has been cast,  
And the fate of the Indian is sealed at last.  
See! his bow is now shattered, and wrenched from his arm,  
The beasts of the forest have fled in alarm,  
And his babe hugs its mother as life ebbs away,  
While murderers gloat o'er their innocent prey.  
No more can he serve the Great Spirit in peace,  
Through nature his pure adoration must cease;  
The wild woods his temple, the rocks for his shrine,  
Creation his Bible, so truly divine;  
His birthright exchanged for a bauble in haste,  
The homes of his fathers a desolate waste;  
His prayers unavailing for succor and rest,  
Save the rest of the watery grave of the west,  
Where the wild waves will lash the red rocks evermore,  
At the Duncan like stains of the Indian's gore;  
But his name will yet ring from the mountain and flood,  
While his trail is in characters written in blood.  
Then mock not the tear at his parting from thee,  
Nor boast of our land as the "land of the free";  
But heed his last words as he fades from our sight;  
"May the pale-face discover that might is not right;  
If the Christian religion is that of our brother,  
Let him learn of the untutored 'heathen' some other."

## VIEWS AFOOT.

## A Visit to the State Lunatic Asylum at Utica—A Burlesque on Women—Wanega, an Indian Chief of the Six Nations.

BY JAY CHAPEL.

## For Mind and Matter.

Stand firm and dignified upon this earth!  
Look up undimmed at the dark abyss  
Of the unending grotto of the stars;  
The Milky Way, the Nebula of stars,  
Take not for clouds born of thy dizzy sight;  
Let not the sun's effulgence smite thee down,  
Earth is contemporary with the stars;  
And thou, thou art a man upon this earth.  
Nor let the great men daze and dizzy thee,  
Who by the tales the dwarfs spin out, have wrought  
Monstrous exploits with bones of other men;  
Who, with the chisel, with the beaver's hair,  
With spirit might have just produced themselves.  
See clearly each thing's essence. A great man  
Is but a bundle of minutiae.  
Nor let thy head be turned before the men  
Who sit in purple robes in golden chairs—  
The green turf is the highest throne for man,  
High, godlike, lifting him by right divine  
O'er stony seas and mountain peaks of day.  
Stand firm and dignified upon this earth,  
And let no kind of dizziness have power  
To turn thy head! Not even at the thought  
That thou, beside being gross, art also man.

—Leopold Schefer—Layman's Breviary.

Some one has said that all there was worth seeing in Utica, N. Y., was the Insane Asylum. This is certainly a great mistake. Its pleasant shaded streets, fine cottages, almost palatial residences, the views from the Deerfield hills and those back of the city, to say nothing of the manufacturing establishments, are all objects of inviting interest. The Hon. Horatio Seymour, sometimes called the sage of Deerfield, lives under the brow of the Deerfield hills. Us Abolitionists, while we can forgive him, cannot so easily forget the part he played in the bloody and disgraceful riots in New York city, in 1863, when innocent colored men, women and children were burnt alive and hung and left to die on lamp posts.

Any one at all interested in the causes of insanity and crime should not fail however to visit the State Lunatic Asylum, which has acquired almost a national reputation under the management of John P. Gray, M. D., L. L. D. So I could not think of leaving Utica without making a visit to those pleasant grounds and to the sad and unfortunate inmates confined within that pile of stone and mortar. One sunny afternoon, the last of September, I walked up along the banks of the Mohawk and up the high stone steps between the Doric columns, and was shown to the reception room, where I found twelve or fifteen ladies and gentlemen waiting to be shown over the building.

In a few minutes the usher, a large finely formed man, with a magisterial air, and a bunch of large keys in his hand, came and asked us to follow him. My visiting companions were agreeable and intelligent appearing persons, except a minister, whose mind seemed as sluggish as the murky waters of the lower Mississippi. I said to him, "I suppose you take a deep interest in these unfortunate men and women, and the underlying causes that are so rapidly filling our asylums with them?" He straightened up with a ministerial air, and, casting on me a peculiar look, which might seem to question my right to suggest such a thing, said in a slow, drawing tone: "Well, yes; I like to visit these celebrated places. This is a fine building, and everything appears very neat and in order. I didn't know the insane had such good care." My face and hands were browned in the summer's sun to about the color of my Indian friends, and he may thought I belonged to the have Poncas, and so was a little staggered at my question. Poor short-sighted man! Like too many others, he only looked on the surface of things. A few words more with him convinced me that he was much more interested in saving souls from an imaginary hell than from a real one; or in trying to put a stop to popular customs that are unbalancing and diseasing the mind and body of so many thousands each year.

Turning to the usher, who was in a pompous manner and voluble voice expatiating to the rest of the company upon the neat and well-kept rooms, I said: "Are you permitted to show us all the wards where the most violent are confined?" A lady at my elbow remarked to me in a low voice: "No; I think we are not allowed to visit the worst wards." He, noticing her remark, in a very ungentlemanly way, said: "I'll answer all questions here!" The lady blushed scarlet, as I instantly, in a firm but mild tone, said: "My friend, is this a free country, or not?" He softened at once, and said I could visit all the wards if I wished; and began to call my special attention from the windows to the beautiful and well laid out grounds and the scenery in the distance. Strangers are not allowed to speak to any of the patients or their attendants on any condition. A rule that is as foolish and unjust as arbitrary. Persons visiting their friends and relatives are allowed to talk with them, but with none others.

There are about six hundred patients in the institution, divided about equally into twelve wards, the walls of which are adorned with pleasing and often instructive pictures. In some of them I noticed on the walls sheets of thick paper hung on

rollers, on which were printed in large type scripture texts with a conspicuous heading like this, "The Sin-Bearer."

In the dining rooms illustrated mottoes were hung—"God Bless Our Daily Bread," "Christ Our Only Joy," &c. These things tell their own story of ignorance, superstition and idolatry. Rev. William T. Gibson, D. D., is their Chaplain, and preaches to the patients every Sunday at 3 o'clock P. M. Dr. Gray does not approve of dancing, notwithstanding the Bible expressly inculcates it. But he allowed dramatic entertainments three times a week, in a dingy hall at the top of the building.

In passing through one of the most pleasant and best furnished wards, and while the usher was again explaining to the minister and his friends the greatness of the institution, I dropped behind them, as I noticed a well dressed, intelligent, but sad-looking young man walking up and down the hall or ward with his hands folded behind him. I at once felt his need of sympathy, and never submitting very loyally nor gracefully to Mrs. Grundy or red tape, I resolved to speak to him.

Watching my opportunity I approached and extending my hand to him, he grasped it fervently, as I said in an assuring tone, "You are passing the time pleasantly to-day, I suppose?" "Not very," he answered, with a modest look, while a tinge of red suffused his cheek. "These are very pleasant rooms," said I. "Oh, yes," said he, with a deep sigh. Again I said, "Are you getting nearly well?" A sweet smile lit up his face as he quickly responded: "I think so, but they still keep me here." I know nothing of that young man's case, only what his presence and those few words revealed to me, but what a tale may be wrapped up in those words of his—"but they still keep me here."

I knew an old man of sixty, who was kept in an Asylum five years and at last was liberated by the Judge of the Court on a *habeas corpus*. Many of the witnesses, and among them the attendants who had waited on him daily, testified that he had been sane and entirely capable of attending to his business for two or three years previous. Still, for some reason, the would-be-wise Allopathic Superintendent held him day after day and month after month, until the more humane Judge obliged him to relinquish his hold, but not until the old man had nearly given up in despair.

The treatment of the insane poor in New York city is a lasting disgrace to the State; and the treatment the poor lunatics are subjected to in all parts of our country is frightful and heart-rending to any one who will take the pains to investigate. Dr. Wm. A. Hammond says that the inspection of the asylums, as at present conducted, is a farce, and that the Legislative Committee appointed in this State to look into these alleged abuses, show no disposition to get at the truth. He also says, that at the Bloomingdale Asylum the roof of a lady patient's mouth was torn out by a spoon in the hands of an ignorant nurse. He denounces in unmeasured terms the "Utica curb," as a relic of barbarous times.

Insanity is the one great diseases of our country, yet the superintendents of the asylums in all the States pay no attention whatever to the best experience of the day, and a person charged with insanity is safer in France than in the United States. France and Belgium are fifty years in advance of us in their treatment of the insane. Free communication should be had between the cell and the outside world. As long as such secrecy is tolerated, as now exists, just so long abuses, injustice and criminal neglect will be practiced.

Obsession is a signification of evil that cannot be cured by straight jackets, the "Utica curb" and close imprisonment in dark cells.

Kindness, magnetism and electricity are far more potent and will cure thousands, while daily drugs, and evening prayers, and Sunday sermons are curing ten.

I commend to the reader what that great thinker, Mr. Lecky, says in his "History of European

Morals": "Of all the great branches of human knowledge, medicine is that in which the accomplished results are most obviously imperfect and provisional; in which the field of unrealized possibilities is most extensive, and from which if the human mind were directed to it, as it has been during the past century to industrial inventions, and especially to overcoming space, the most splendid results might be expected. Our almost absolute ignorance of the causes of some of the most fatal diseases, and the empirical nature of nearly all our best medical treatment, have been often recognized. The medicine of inhalation is still in its infancy, and yet it is by inhalation that Nature produces most of her diseases and effects most of her cures. The medical powers of electricity, which of all known agencies bears most resemblance to life, are almost unexplored. The discovery of anesthetics has in our own day opened out a field of inestimable importance; and the proved possibility, under certain physical conditions, of governing by external suggestions the whole current of the feelings and emotions, may possibly contribute yet further to the alleviation of suffering, and perhaps to that euthanasia which Bacon proposed to physicians as an end of their art."

Is not the above a good and just rebuke against the medical fraternity, who are just now down on their knees asking the legislatures to protect them in their ill-gotten profits from the progress of better methods of curing the sick.

One day as the evening star appeared in the west, I was taking a walk along Rutgers Street, in Utica, past the house and park-like grounds of the Hon. Roscoe Conklin. The leaves in gold, crimson, and scarlet were falling and lying at my feet, in promiscuous confusion, while a bevy of children were gathering them in armfuls and tossing them in each others faces in great jollity. Their merry laughter, sparkling eyes, and dimpled cheeks, made one quite forget the busy world and their weary mothers. My thoughts turned to the Senator, who occupies such a prominent position in the Republican party, and the scene enacted a few months ago between him and Mr. Sprague which the newspapers gloated over like a hyena over its dead. What a burlesque on the intelligence of women for a man to take a gun and bluster around, thinking to protect the honor of his family by shooting any man, and much less one who perhaps is greatly his superior in goodness and intelligence; just as though a woman did not know enough to choose her own company. If she don't, is she fit for a wife and mother? And is man so pure, moral, and wise, that he knows exactly who she should associate with? If he is, —but any person with common sense knows he is not—where did he get the right to dictate to her? I know the priests and our law makers say it is

of divine origin, but as our friend Robert Ingersoll says, "that won't do!" "No, gentlemen, that won't do!" We are getting too enlightened. So put up your blunderbusses and take your spelling books and try and learn better lessons just for your mother's sake.

On the eve of my departure, I was at dinner. Mrs. E. M. Bowker a clairvoyant physician, was also present at dinner. Our conversation turned upon the Indians and their wrongs, in the past and present. After a few moments, she made a sudden start, and said she saw a very large man standing in the door which was open and led into the street, and that he was dressed like an Indian but did not appear like one. At that moment she became entranced, and reaching her hand to me said, "Me name is Wanega, a chief of the Six Nations. Me followed you here from our burying ground on the beautiful hills. (Meaning the Stockbridge hills in Madison county, which I had visited a few weeks previous.) Me thank you much for your sympathy for our brothers who be vanishing away, under cruel heel of white man, like leaves of the forest. Me sorry you go away. Me come to you much time through this medium. (I had never had any sitting with Mrs. B— before.) Indians came back from spirit land to make well the poor pale brothers, and to guide and make smooth their rough pathway in life, as recompense for bad Indians scalping pale brothers. This beautiful philosophy is pervading to the darkest corner of the earth, and thousands are silently accepting it that do not openly acknowledge it. Me father was also a chief, and was slain in a battle on the very ground you walked over. He very proud, and his great desire was to crown me chief which he did, under the great branches of the trees where he died a few hours after."

I then asked him if he knew anything of a race of people there on those hills called the "Neuter Nation." He said, yes, he had heard of them, and that they were there long before the whites came. That they were a great people and opposed to war. That they had many things that we have now, and some that we have not yet got, but which are coming, by their influencing the minds of impressive mediums to invent them.

Mohawk, N. Y., Oct. M. S. 32.

## An Interesting Confirmation of Dr. Mansfield's Wonderful Mediumship.

Boston, 281 Shawmut Ave., Jan. 15, 1880.

## Editor Mind and Matter:

It is but justice to Mr. Mansfield to say that I received prompt and satisfactory reply to my sealed letter, directed to my spirit friend, Elder John Warner, notwithstanding I violated the rule not to sew through the writing. I did not see the rule till after I had sent my letter. It may have embarrassed the spirit somewhat; but the answer contained names of several members of the Society of Shakers at Harvard, where I had lived many years—two of whom had been in the ministry with him. So that even if the medium had opened my letter (which he most surely could not have done) it would have required a Shaker spirit to write as my good friend wrote to me.

If you have no objections I should like to have you publish some quotations from his letter, first saying so much of myself as to make the quotations intelligible.

When about six years of age my parents went to live in the Society of Shakers in Harvard, Mass., where Elder John Warner had the pastoral care, or, in Shaker parlance, was the "first in the ministry." After living in the community till the age of fifty-two—having for more than twenty-seven consecutive years of that time been a member of one of its two most sacred offices—I was accused of heresy and excommunicated; still holding the same belief in the verity of that divine inspiration in which the Society was founded, and in my calling to live the most thoroughly devoted life in the interest of the cause which it was possible for me to do.

But I felt its spiritual life waning, and believed, not that its life had become extinct, but that it had gone out into the world, leaving its outward form to die, or to be rejuvenated by a new influx of the same power by which it was founded. These views, and my want of confidence in the leaders, the expression of which was confined almost wholly to the leaders themselves, caused them to feel that my presence was adverse to the interests of the community, and required me to leave, which I did, in the same spirit of submission which had governed my life for many years, as I think the leaders themselves would admit.

My object in making these statements is to give, if possible, a somewhat different impression concerning me to those in distant Societies, who have probably regarded me as an apostate of the most dangerous character.

Many spirits, through many mediums, have expressed the same sentiments to me that Elder John has done. Not less than twenty different mediums have spoken of Mother Ann Lee as being with and directing me. One who had always had a prejudice to her was made to love her by seeing her with my sister, who was ejected in like manner. But to any statement of the kind the bigoted Shaker would reply: "It is not our Mother." There are of course numerous exceptions to this with those who know us personally. It is therefore to those in different Societies especially that I would commend the following quotations. But I doubt not some will say, "It is not out Elder John."

QUOTATIONS FROM ELDER JOHN WARNER'S LETTER TO ROSALAND L. GROSVENOR.

"You are the subject of unrighteous persecution." \* \* \* "We regret exceedingly the step taken by those in authority at H." \* \* \* "The sect of Shakers is undergoing a renovation to an extent more perceptible to the world's people than that which appears visible to the Shakers. As a class they have wandered from the spirit of Mother Ann's teaching, as the sectarian churches have from the teachings of Christ." \* \* \* "Mind not what may be said of the course you have pursued, or the course pursued with you. Worship God as it may be told you from and through that welling up of your soul from day to day. You are as much the daughter of Mother Ann as you ever were, and by her as much beloved."

Very truly and lovingly,

ELDER JOHN WARNER.

To Rosaland L. Grosvenor, 281 Shawmut Ave., Boston, Mass.

January 12th, 1880.

N. F. Stevens, of Toledo, Ohio, forwarding subscription, writes: "Being a medium myself I am much pleased with your prompt and fearless defence of that little understood and much abused class of workers for humanity."

## Spiritualism and the Chinese.

## Editor Mind and Matter:

In your issue of December 20th I find the following communication purporting to be from the chaplain of the Duke d'Alencon in 1808:

"The supporters of that (Catholic) Church find their strength in this fact: there are millions of Chinese spirits and the spirits of other Asiatic peoples in the after life who are so dead to any progressive ideas that it will take ages to redeem them by the aid of other spirits. The dark magnetic aura which rests upon these listless spirits affords an inexhaustible supply of magnetic power to the informed and cunning Catholic leaders to keep a cloud of darkness over the minds of their followers in this life."

I have seldom read a more important and suggestive paragraph. It contains the key to the Chinese question, to which I have given most careful consideration for the past four years. I have long been satisfied that the most deadly phase of the Chinese question in the United States is that same "dark magnetic aura" which rests upon these listless spirits, in the form, on this coast. I have observed that wherever the Chinese are numerous in proportion to the white population this deadly torpor creeps over the whites also; and the ex-chaplain's communication explains how. I have been surprised and grieved that some Spiritualists here, and more in the East, so little realize the practical bearings of spiritual facts—are so blinded and enervated by Catholic wiles—as to advocate the enlargement and intensification of this "dark magnetic aura" by encouraging the immigration of these people, instead of taking means to place the Pacific between this poisonous magnetism and the people of the United States. They join the orthodox churches in endeavoring to make the Pacific coast first, and the continent finally, another base of supplies from which "an inexhaustible supply of magnetic power" may be drawn by "the informed and cunning Catholic leaders" not only "to keep a cloud of darkness over their followers," but to obstruct and defy the progress of Spiritualism outside the Catholic Church. If Chinese spirits out of the form furnish this baleful poison, must not those in the form do the same? Are we more bound to throw the doors open for this moral miasm and death than to do the same for the physical pestilence known as the Asiatic cholera?—We may be willing to help Chinese in and out of the form, but not, therefore, to place ourselves in position to be overwhelmed by them. I may pity tramps; I may know they are the products of bad laws and worse customs; but it does not follow that I must invite one and all of them to my home until I am compelled to become a tramp myself. It is well that we should help China; but to invite their continued immigration is to make our country another China and deprive us of the ability to help even ourselves.

There is, however, an aspect of this case, given me sometime ago by a spirit, also singularly accordant with the ex-chaplain's views. This spirit said that the coming of the Chinese here would be the means of breaking up the Buddhist heaven, as some of the Chinese who had been here had got there and created a feeling of discontent, which was a result of their American experience. Mrs. Cora Richmond (trance speaker) some years ago said the said Asiatic races and sects had their respective heavens adapted to their respective aspirations. Of course the Chinese heavens would be of the fossil, unchangeable order characteristic of the people; and although the Chinese here are nearly as unchangeable as in China in general, there may be exceptions enough to bring on a fermentation in the heavens that, when it goes on long enough, will interfere both with the formation and continuance of the "dark magnetic aura" referred to. But it won't do to offset the effect of this by creating a second and American center for making more "dark magnetic aura." The process of breaking up the same in the spirit life can go on by introducing really progressive ideas in China better than by bringing them here. And it is probable that by means of the Japanese—a progressive, refined and moral people—the work can be accomplished much more rapidly.

It is also probable that a similar "aura," on a smaller scale, is formed in Southern California by means of the power of the priests on the Spanish races. With both of these sources for the spirit enemies of Spiritualism to draw from, it is no wonder that outside of San Francisco Spiritualism may be regarded as in a state of suspended animation in this State, and perhaps on the whole Pacific coast.

ALFRED CRIDGE.

San Francisco, Jan. 12, 1880.

## KIND WORDS.

Dr. A. B. Dobson, Maquoketo, Iowa, writes: "I am going to make an offer soon to the people through MIND AND MATTER, to increase your subscription list. MIND AND MATTER is the best spiritual paper that is now published."

Win. Cull, Lockport, N. Y., writes: "Through the kindness of a friend MIND AND MATTER is sent to me every week, and we look for its coming with delight, for it is truly a feast of fat things to the hungry soul. May you be blest in the noble work of defending all good and true mediums."

Wm. C. Lipp, Bricksburg, N. J., writes: "I hope you will never let up on that cowardly bundle of lies, Bundy & Co., until you make them take their true positions; so far you have the best of them. It has fairly made my blood boil when I read of the course taken by them in the Bennett case; if even it was true, they should have waited until Mr. Bennett was free to defend himself, and not kick him when he was down."

Stephen Young, Memphis, Mo., writes: "I have followed you in your 'Experiences with the Spirit Enemies of Spiritualism,' with profound interest. I consider the record you are making as second in importance to none ever made. By all means publish the whole in book form for your spirit friends suggest—put me down for a copy. It will live long after all forms and records cease to exist. I now begin to see a reason for your speaking with authority."

E. Manning, Harrisburg, Ohio, writes: "I am glad you have taken the stand you have in regard to Jesus and Mary, the so-called mother of God and Queen of Heaven. The more I search after truth from the Bible itself and other books, the less confidence I have in the whole Christian farce. The Bible is neither a moral nor a decent book. (See Ezekiel, iv, 11, 15; also 1st Corinthians vii, 36.) Many other disgusting references might be made but this will suffice for the present. Brother Roberts keep the ball rolling, victory will soon be ours. I hope soon to send you more subscribers."